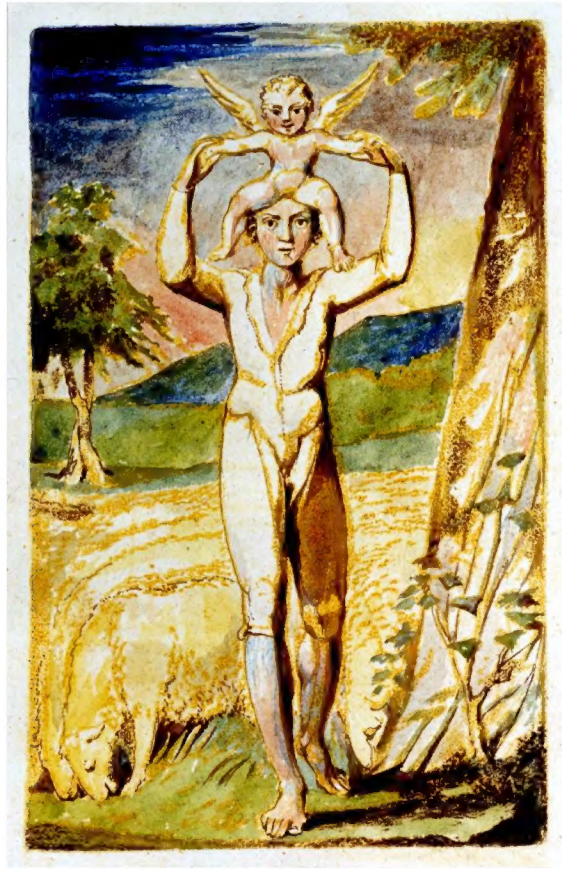




Hermes Trismegistus

Corpus Hermeticum

Juan and Maria Balboa, translators

<https://archive.org/details/corpus-hermeticum-balboa>



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Book 1

The Shepherd of Thrice-Great Hermes

Ποιμανδρης [τρισμαγιστου Ερμου]

- 1 *At the time when my Mind had become Reflective on The Real Beings ,*
ποτε μοι γενομενης Εννοιας περι των οντων ,
and on the one hand ,
και μεν
Her Understanding had become Elevated to a Great Height ,
της διανοιας μετεωρισθεισης σφοδρα ,
while on the other hand ,
<δε>
my *bodily senses* were *withdrawn* as in sleep ,
μου των σωματικων αισθησεων κατασχεθεισων <<υπνω>>
however , *not* as when those are weighed down in sleep by too much food *or* by bodily fatigue ,
<μεντοι ου> καθαπερ <τοις βεβαρημενοις> [[υπνω]] εκ κορου τροφηση εκ σωματος κοπου ,
at that time , I thought that *Someone Superlatively-Great* and of *Unlimited-Dimensions in Measure* ,
εδοξα τινα υπερμεγεθη απεριοριστω <εν> μετρω
happened to call my name , and said these words to me :
τυγχανανοντα καλειν μου το ονομα , και λεγειν [τα] μοι :
“What do you wish to Hear and to See , and having Reflected , to Learn and to Intuitively-Know ?”
Τι βουλει ακουσαι και θεασασθαι , και νοησας μαθειν και γνωναι ;
- 2 “Who Art Thou ?” said I . *He* responded
τις ει Συ ; φημι εγω : φησιν ,
“I Am Poimandres The Shepherd , The Intellect of The Inner-Self (Rep 436C) .
Εγω ειμι ο Ποιμανδρης μεν , ο νους της αυθεντας(αυτο-εντ-ης/ος)
I Know what you wish and I Am Together with Thee Everywhere .”
[[οιδα ο βουλει και συνειμι σοι πανταχου.]]
- 3 I said , “I wish to *Understand The Real Beings and to Intellect The Nature of These* ,
εγω φημι : θελω Μαθειν τα οντα και νοησαι την φυσιν τουτων ,
and to Intuitively-Know The God . I said , How I wish to hear of *These!*”
και γνωναι τον θεον . εφην , βουλομαι ακουσαι <περι του>των
He spoke to me again ,
φησιν εμοι παλιν :
“I Know what You wish , and I am together with Thee Everywhere :
<<Οιδα ο βουλει , και συνειμι σοι πανταχου:>>
Hold in thine Intellect All that you wish to Understand , and I will teach Thee .”
εχε σω νω οσα θελεις μαθειν , καγω διδαξω σε .
- 4 Having Spoken in this way , *Immediately , Everything* changed for me ,
ειπον<τος> ουτως , <<ευθεως παντα ηλλαγη μοι>>
and *Immediately , The Decisive Influence of Every Idea* Opened-up for me .
και [[ευθεως τη ροπη παντα ιδεα ηνοικτο μοι]] .
And thus I beheld a *Boundless Spectacle* .
και [δε] ορω αοριστον θεαν ,
All had become *A Gentle and Cheerful Light* ; and I was filled with *Longing* upon *Seeing* .
παντα γεγενημενα ηπιον τε και ιλαρον φως : και ηγασθην ιδων .

And after a while , there had come to be in **One Certain Part** ,
 και μετ' ολιγον , γεγενημενον ην εν (τινι) μερει
 a **downward-tending** , **fearful** and **gloomy Darkness** ,
 κατωφηρες , φοβερον τε και στυγνον σκοτος ,
 which was experienced by me as a **curving/enfolding Likeness** .
 πεπειραμενον [με ως σκολιως εικασαι] .
 Then I saw **The Nature** of **The Darkness** change into **A Certain Fluid** ,
 < . . . > ειδον το φυσιν σκοτος μεταβαλλομενον εις τινα υγραν
 which was **indescribably** being shaken about ,
 αφατως τεταραγμενην ,
 and gave out **Smoke** as if from **Fire** .

και αποδιδουσαν καπνον ως απο πυρος .

And **She** Terminated in an **Unspeakable** , **Mournful Sound** ;
 και αποτελουσαν τινα ανεκλαλητον γωδη ηχον :
 for then there was sent forth from **Self** , an **Inarticulate Shout** ;
 <γαρ> [ειτα] εξεπεμπετο εξ αυτης ασυναρθρος βοη
 as if **The Sound** was **The Likeness** of **Light** !”

[[ως φωνην εικασαι φωτος.]]

5 Then , from out of **The Light** **Proceeded The Holy Logos**
 δε εκ <του> φωτος <προελθων> αγιος λογος
 which entered into **The Fluid Nature** ,
 επεβη τη <υγρα> φυσει ,
 since to me **The Sound** appeared to be **The Likeness** of **The Light** .
 << ως <με> φωνην <ειναι> εικασαι του φωτος.>>

And **The Pure Fire** . . . begat **The Moist-and-Airy Logos** .

[[και ακρατον πυρ . . . πνευματικον λογον.]]

6 Then **Poimandres** spoke for me to hear :

δε ο Ποιμανδρης φησι εμοι <<εις ακοην>>

“**Have you Intellected This Spectacle and what Self means?**”

Ενοησας ταυτης την θεαν και ο τι βουλεται ;

“ . . . and then I said , I shall also come to Know Self ,”

< . . . > και εγω εφην . γνωσομαι ,

He Replied ,

εφη

“**That Light , is I , Intellect , The First God , Who Is Prior**

εκεινο Το φως , εγω , νους , ο πρωτος θεος , ο προ
to The Fluid Nature which came to Light out of The Darkness ;

υγρας φυσεως φανεισης εκ της σκοτους :
whereas The Bright/Shining Logos from Intellect is The Son of God .”

δε ο φωτ[ειν]ος λογος εκ [νοος] υιος θεου .

“What then?” I asked . **He** answered ,

Τι ουν ; φημι .

“**Realize in this way ; That which is Looking and Hearing Within Thee**

γνωθι Ουτω , το βλεπων [και ακουων] εν σοι
is The Son-Logos of The Lord , since That is also Within Thee ,

ο <υιος> λογος [κυριου] <επει και εν σοι> ,
whereas Intellect is God The Father .

δε ο νους [θεος] πατηρ .

For They are not separate from Each Other ; for Their Union is Life.”

γὰρ οὐ διστανται ἀπ’ ἀλλήλων : γὰρ ἐνωσις τούτων ἐστὶν ἡ ζωὴ .

“Thank Thee .” said I .

Εὐχαριστῶ σοι , εἶπεν ἐγὼ .

Then **Poimandres** said ,

7

“But surely then , Intellect The Light , and Recognize This .”

Ἀλλὰ δὴ νοεῖ τὸ φῶς , καὶ γινώριζε τοῦτο .

Having spoken in Such a Way , **He** gazed at me face to face for a long time ,

εἰπὼν τὸσαυτά , ἀνῴπησε μοι ἐπὶ πλείονα χρόνον ,
so that **The Idea** of **Self** made me tremble .

ὥστε τὴν ἰδεάν αὐτοῦ με τρέμειν .

Then mounting-up anew , I Beheld in **My Own Intellect**

δε ἀνανευσά[ντο]ς , θεωρῶ ἐν τῷ μου νοί

The Light Being within Innumerable Powers ,

τὸ φῶς ὃν ἐν ἀναριθμητοῖς δυνάμεσιν ,

and by having become **The Kosmos** of **Unlimited-Dimensions** .

καὶ γεγενημένον κόσμον ἀπεριοριστον .

And I Beheld **The Fire** being under command to keep **Her Place** ;

[[καὶ τὸ πῦρ κρατούμενον ἐσχηκεν αἰστάσιν
and to be **Encompassed** by a **Mighty Power** .

καὶ περισχεσθαι μεγίστη δυνάμει .]]

8a

Thus I was **Seeing** by **Intellecting** This

δε ἐγὼ ὁρῶν διανοηθὴν ταῦτα

By Means of The Logos of **Poimandres The Shepherd** .

διὰ τὸν λόγον τοῦ Ποιμανδρου .

Then as I was Engaged in Wonder , **He** spoke to me again :

δε ὥς μου ὄντος ἐν ἐμπλεξεί , φησὶ ἐμοὶ παλιν :

“Thou Beheld in Thine Intellect The Archetypal Idea ,

Εἶδες ἐν τῷ νῷ τὸ ἀρχετυπὸν εἶδος ,

The Prime Cause of The Source/Cause/Beginning ,

τὸ προάρχον τῆς ἀρχῆς ,

of That which is Infinite/Boundless .”

τὸ ἀπεράντων .

Thus **Poimandres** spoke this to me.

ὁ Ποιμανδρὴς ταῦτα ἐμοὶ .

8b

Then I asked ,

ἐγὼ φημι ,

“What then ? From what source do the elements of nature have their subsistence?”

Τί οὖν ; ποθεν <τα> στοιχεῖα τῆς φύσεως ὑπεστή ;

He answered .

“From The Will of God ,

Ἐκ βουλῆς θεοῦ ,

That which by Grasping The Logos and by Seeing The Beautiful Kosmos made a Copy of Self ;

ἥτις [[λαβούσα τὸν λόγον]] [καὶ] ἰδούσα τὸν καλὸν κόσμον ἐμίμησατο .

for The Fluid Nature Fashioned Self by Grasping The Logos ,

<γὰρ ἡ ὑγρὰ φύσις> <ε>κοσμοτοποιητὴ <<λαβούσα τὸν λόγον>> ,

For **The Fluid Nature** having **Grasped The Logos** , was fashioned into an **Ordered Kosmos** ,
 <γαρ η υγρα φυσις> <<λαβουσα τον λογον>> <ε>κοσμοποιηθη ,
 whereas The Elements were separated out from **Self** ;
 <των> στοιχειων δια<κριθεν>των ε<ξ> αυτης ,
 and from which Elements there came forth **those beings** that are **ensouled** .
 και <εξ ων> <το> γεννημα των <εμ>ψυχων .

8c And since **Pure Fire** Leapt-forth from **The Fluid Nature** and Rose-up **On-High** ;
 <<και <γαρ> ακρατον πυρ εξεπηδησεν εκ της υγρας φεσεως ανω εις υψος :
 since **The Fire** was *Light* and *Piercing* , and *Active/Efficient/Effective* .
 δε ην κουφον και οξυ , τε δραστικον .
 Whereas *at the same time* by **The Air** , also being *Light* , **It** followed **The Fire** ,
 <δε> αμα ο αηρ , καιων ελαφρος , ηκολουθησε τω πυρι ,
Rising-up as far as **The Fire** ; from **Earth** and **Water** ,
 αναβαινων μεχρι του πυρος απο γης και υδατος , βαινοντος [τοσουτον] σωα αυτου
 so that **Self** appeared to be *Suspended* from **Self** .
 ως αυτον δοκειν κρεμασθαι απ' αυτου .
 And **The Fire** was **Encompassed** by a **Mighty Power** ,
 << και το πυρ περι<ε>σχεθη μεγιστη δυναμει ,
Commanding It also , *To Keep Its Place* .
 κρατουμενον και εσχ[ηκ]ε[ναι] στασιν . >>
 Whereas **Earth** and **Water** *Remained Mixed-Together According to Themselves*
 δε γη και υδωρ εμενε συμμεμιγμενα καθ' εαυτα
 as **The Earth** could not be considered apart from **The Water** ;
 ως μη [θεωρεισθαι] [απο] [[του υδατος]] :
 but **They** were *kept in-motion* by **The Airy-Breath** of **The Logos** ;
 δε ην κινουμενα δια τον πνευματικον λογον :
 that was being-borne-along *Above The Water* .
 επιφερομενον <επανω> <<του υδατος.>>

9 Then **The First Intellect** , by Being **Male/Female** , **Life** and **Light** ,
 δε ο πρωτος ο νους , [[ων υπαρχων αρρενοθηλυσ]] ζωη και φως ,
 gave birth to **The Logos** ; to **Another Demiurgic Intellect** ,
 απεκυησε<ν> [λογω] ετερον δημιουργον νουν ,
 who is **The Second God** of **Fire** and **Air/Breath** , from which **Fire** and **Air**
 ος δευτερος θεος [του] [[πυρος και πνευματος]] εκ ων <<πυρος και πνευματος>>
He Fabricated Seven Certain Governors/Administrators ,
 εδημιουργησε<ν> επτα τινας διοικητ<ορ>ας
 who Encompass in **Their** Circles/Orbits **The Perceptible Kosmos** ;
 περιεχοντας εν κυκλοις τον αισθητον κοσμον :
 and **The Governance of Selves** is called **One's Due** .
 και η διοικησις αυτων καλειται ειμαρμενη .

10 *Immediately The Logos of God Leapt forth*
 ευθυς ο λογος του θεου επηδησεν
From The Nature of The downward tending Elements
 εκ <<της φυσεως>> των κατωφερων στοιχειων
To The Pure Fabrication of The Nature ,
 εις το καθαρον δημιουργημα [[της φυσεως]] ,

- and **Self** was **United** to **The Demiurgic Intellect** ; for **Self** was of **The Same Ousia** ;
και ηνωθη τω δημιουργω νω : γαρ ην ομοουσιος :
and **the irrational downward tending elements** of **The Nature**
και [τα] αλογα τα κατωφερη στοιχεια της φεσεως
were left behind , so as to be **matter , alone** .
κατελειφθη , ως ειναι υλην μονην .
- 11a** Thus **The Demiurgic Intellect** together with **The Logos** ,
δε ο δημιουργος νους συν τω λογω ,
who **Encompasses** The Circles/Orbits and spins Them in a rushing/whistling motion ,
[o] περισχων τους κυκλους και δινων ροιζω ,
Caused The Revolution of The Creations of **Himself** ,
εστρεψε τα δημιουργηματα εαυτου ,
and **He Allowed** It to Revolve **from** an **Indefinite Beginning** , **to** a **Limitless End** ;
και ειασε στρεφεσθαι απ αοριστον αρχης εις απεραντον τελος :
for The Revolution of These **Begins** from where **Self Ends** .
γαρ η περιφορα τουτων αρχεται ου ληγει .
- 11b** Therefore - just as **Intellect Willed** -
<δε> καθως ο νους ηθελησεν ,
The Nature brought forth **irrational animals** from **the downward tending elements** ;
<η φυσις ,> ηνεγκεν αλογα ζωα εκ των κατωφερων στοιχειων :
for **they** did not still possess **The Logos** .
γαρ ου ετι ειχε τον λογον .
Then **The Air** brought forth winged creatures ,
δε αηρ ηνεγκε πετεινα ,
and **The Water** brought forth swimming creatures .
και το υδωρ νηκτα ,
Thus **The Earth** and **The Water** were separated from each other
- δε η γη τε και το υδωρ διεκεχωριστο απ' αλληλων
- just as **Intellect Willed** -
[καθως ο νους ηθελησεν] -
and **The Earth** brought forth from **Self** that which **She** Contains :
και <η γη> εξηνεγκεν [απ' αυτης α ειχε]
four-footed animals and reptiles , beasts ; wild and tame .
τετραποδα ζωα <και> ερπετα , θηρια αγρια και ημερα .
- 12** Thus **Intellect** who is **The Father** of **All** , by **Being Life** and **Light** ,
δε ο νους [[o]] πατηρ παντων , ων ζωη και φως ,
gave birth to **Human-Kind to be Like Self** .
απεκυησεν ανθρωπον <ομ>οιον αυτω .
Whom **He Loved** as **His Own Child** ,
ου ηγασθη ως ιδιου τοκου :
for **He** was **Very Beautiful** , by **Bearing The Likeness** of **The Father** .
γαρ <ην> περικαλλης , εχων την εικονα του πατρος .
For It was **Reasonable** that **God Loved His Own Form** ,
[γ]αρ εικοτως ο θεος ηγασθη της ιδιας μορφης :
and thus **He** Handed-over/Gave/Transmitted to **Himself** , **All His Creations** .
και παρεδωκε<ν> [ε]αυτω παντα <<τα>> δημιουργηματα .

- 13a Then by being begotten within **The Demiurgic Sphere** ,
 <δε> << ο γενομενος εν τη δημιουργικη σφαιρα,>>
He had carefully observed The Creations of **His Kin-folk** ,
 << κατενοησε τα δημιουργηματα του αδελφου>>
 who was Established over **The Region of Fire** ;
 << του επικειμενου επι του πυρος :>>
 and having observed The Creation of **The Demiurgos** ,
 [και] κατανοησας την κτισιν του δημιουργου εν τω πυρι ,
Self also wished to Create (in **The Fire**) ;
 αυτος και ηβουληθη δημιουργειν :
 and so , **Self** was given permission by **The Father** .
 και συνεχωρηθη υπο του πατρος .
 by being begotten within **The Demiurgic Sphere** , from which (**He** obtained)
 [[γενομενος εν τη δημιουργικη σφαιρα]] [εξ ων
The Whole of Ousia] by having *Carefully Observed* The Creations of His Kin .
 την πασαν εξουσιαν] [[< . . . > κατενοησε τα δημιουργηματα του αδελφου]]
 Thus , **He** Possessed within **Himself All The Energy** of The Administrators
 δε << εχοντα ενεαυτω πασαν ενεργειαν των διοικητορων :>>
 Therefore **They** Fell in **Love** with **Self** ,
 δε οι ηγασθησαν αυτου ,
 therefore Each One
 δε εκαστος
 (Hermes, Aphrodite, Ares, Zeus, Heaven)
 was given **The Idea** of The Constitution of Their Own Nature .
 μετεδιδου της [ταξεως] ιδιας <φυσεως> .
 13b And having *Learned to Recognize* **The Ousia** of These (5) ,
 και καταμαθων την ουσιαν τουτων ,
 and having Received of **The Nature** of [Them]**Selves** ,
 και μεταλαβων της φυσεω ς [ε]αυτων ,
He wished/desired to *break-through* The Circumference of The (5) Circles/Orbits ,
 ηβουληθη αναρρηξαι την περιφερειαν των κυκλων
 and to *thoroughly-Intellect* **The Power** of **The Self** who was Established over **The Fire** .
 [και κατανοησαι το κρατος] του επικειμενου επι του πυρος]]]:
 14 And by **Possessing Complete Authority** over **The Kosmos** of mortals and irrational animals ,
 και [εχων πασαν εξουσιαν του κοσμου των θνητων και των αλογων ζωνων
He Peeped-out , through **The Harmony** , *having broken-through* The Vault/Arch .
 ο] παρεκυφεν δια της αρμονιας , αναρρηξας το κυτος ,
He also *Showed* **The Beautiful Form** of **The God** to *the downward-tending Nature* .
 και εδειξε την καλην μορphen του θεου τη κατωφερει φυσει .
 Then by **Nature Beholding The Beauty** of **The Form** of **The God** ,
 <δε> η ιδουσα <το> καλλος της μορφης του θεου ,
She smiled , by being struck with an **Insatiable Love** of Human-kind ,
 εμειδιασεν <ακορεστω>> ερωτι <<του ανθρωπου>>
Who Possessed **In Himself All The Energy** of The Administrators , **He Who** had **Imparted** ,
 [[εχοντα εν εαυτω πασαν ενεργειαν των διοικητορων]] ατε <αναδ>ιδουσα

The Most Beautiful Form of **That Ideal** in **The Water** , and **Its** Shadow upon **The Earth** .
της καλλιστης μορφης το ειδος εν τω υδατι , και το σκιασμα επι της γης .

Therefore , by **Self Seeing In-Himself Her Like Form**

δε αυτω ιδων [εν εαυτω] **την ομοιαν μορφη**

existing in **The Earth** and **The Water** ,

ουσαν εν <τη γη και> τω υδατι

He , fell In-Love ,

ο , εφιλησε ,

and **Where Self** wished to **dwell** .

και αυτου ηβουληθη οικειν .

Then *at-once* , the wish became *Energy* ,

δε αμα τη βουλη εγενετο ενεργεια ,

and **He** took up *dwelling* in **Her irrational matter** .

και ωκησε **την αλογον υλην** .

Then **The Nature** , having taken **The Beloved** ,

δε **η** φυσις λαβουσα τον ερωμενον

Enfolded Self Wholly/Completely ,

περικλακη ολη ,

and **They** were *blended together* , for **They** were *In-Love* .

και εμιγησαν : γαρ ησαν ερωμενοι .

15 And through this , of all the living beings on **Earth** , the **Human-Being** is **Double** ;

και δια τουτο παρα παντα τα ζωα επι γης ο ανθρωπος εστιν διπλους ,

on the one hand , *mortal* through the body ,

μεν θνητος δια το σωμα ,

but on the other hand , *Immortal* by **The Human Being** in **The Way of Ousia** .

δε αθανατος δια τον ανθρωπον ουσιωδη .

For by **Being Immortal** , and by having **Authority** over **All** ,

γαρ ων αθανατος , και εχων την εξουσιαν παντων

He undergoes mortal experiences , which are subject to fate .

πασχει τα θνητα , υποκειμενος τη ειμαρμενη .

For by **Being Above The Harmony** of **The Kosmos** , **He** has become a slave subject to fate .

<γαρ> ων υπερανω της αρμομιας γεγονε δουλος <ειμαρμενης> :

Thus by **Being Male/Female** having been born from **A Father** of **Both Sexes** ;

δε ων αρρενοθηλυσ ον<τος εξ του> πατρος αρρενοθηλεος ,

and **He** is Sleepless from **The Sleepless** , yet **He** is *dominated* by **Love** and **Forgetfulness** .

και αυπνος απο αυπνου , κρατειται <υπ' ερωτος και ληθης> .

16 And after this I said “And point-out to me that which remains , **O Intellect** .

και μετα ταυτα <εγω εφην : Και φρασον [ε]μοι τα λοιπα , ω> νου[ς]

For **Self** also **Loves Your Logos** .” **The Shepherd** replied :

γαρ αυτος και ερω του λογου . Ποιμανδρης ειπε :

“This is **The Mystery** which has been kept *Secret* until this Day.

Τουτο εστι το μυστηριον [[κεκρυμμενον]] μεχρι τηςδε της ημερας .

For **Nature** by being blended together with **Human-kind** has brought forth A Wonder Most Wondrous .

γαρ η φυσις επιμγεισα τω ανθρωπω ηνεγκε τι θαυμα θαυμασιωτατον .

Self , which I told Thee , came to **Be** of **Fire/Father/Intellect** and of **Breath/Spirit/Logos** ,

αυτου , ου<ς> εφην σοι <γεγονεναι> εκ πυρος και πνευματος ,

Possessing **The Nature of The Harmony** from **The Seven** [Administrators] ,
 εχοντος την φυσιν της αρμονιας <απο> των επτα ,
 But Nature did not wait , but immediately brought forth seven human-beings
 η φυσις ουκ ανεμεινεν , αλλ' ευθυς απεκυησεν επτα ανθρωπους
 corresponding to The Natures of **The Seven** Administrators – **Male/Female** and **Raised-High** .”
 προς τας φυσεις των επτα διοικητορων , αρρενοθηλειας και μεταρσιους .

And after this I said ,

και μετα ταυτα <εγω εφην> :

“Ο Shepherd , For now I have come into A Great Desire ,

Ω Ποιμανδρη , γαρ νυν ηλθον εις μεγαλην επιθυνιαν ,

and I long to hear , do not turn away .”

και ποθω ακουσαι , μη εκτρεχε .

And The Shepherd said ;

και ο Ποιμανδρης ειπεν :

“Do be silent , for I have not yet fully explained to Thee The First Logos.”

Αλλα σιωπα : γαρ ουπω ανηπλωσα σοι τον πρωτον λογον .

Behold , I am silent , said I .

Ιδου σιωπω , εφην εγω .

17

“Therefore , **as I was saying** , the generation of **These Seven** came to Be

ουν , ως εφην , η γενεσις των τουτων επτα Εγενετο

in the following way . **The Nature** brought forth **Their bodies** ;

τοιωδε τροπω . <<η φυσις εξηνεγκεν τα σωματα>>

for **The Earth** was **Female** , and **The Water** was **Licentious** .

γαρ <η γη> ην θηλυκη , και <το> υδωρ οχευτικον :

Then from **The Fire** They Received **Their Ripeness** , then from **The Ether** , **Their Breath** .

[δε εκ το πυρος ελαβον πεπειρον:] , δε εκ αιθερος το πνευμα .

And **The Nature** brought forth **Their bodies** , according to **The Idea** of **The Human-Being** .

[και] [[η φυσις εξηνεγκεν τα σωματα]] προς το ειδος του ανθρωπου :

Then from **Life** and **Light** **The Human-Being** came to **Be** in **Soul** and **Mind** ;

δε εκ ζωης και φωτος ο ανθρωπος εγενετο εις ψυχην και νουν ,

such as on the one hand , from **Life Soul** ,

μεν εκ ζωης ψυχην ,

whereas on the other hand , from **Light Mind** .

δε εκ φωτος νουν .

And **Everything** of **The Perceptible Kosmos** remained thus ,

και τα παντα [του αισθητου κοσμου] εμεινεν ουτω

until **The End** of The Period/Cycle : **The Beginning/Origin/Source** of The Genera .

μεχρι τελους περιόδου [αρχων γενων] .

18

Hear The Remaining Logos , Being That which Thou **Longs** to hear .

ακουε λοιπον λογον ον ποθεις ακουσαι .

Upon Completion of **Her** Period/Cycle , **The Bond** of **All** was let loose ,

πεπληρωμενης της περιόδου , ο συνδεσμος παντων ελυθη

According to The Will of God , for **All** the living beings , which were **Male/Female** ,

εκ βουλης θεου : γαρ παντα τα ζωα , οντα αρρενοθηλεα ,

were parted asunder at the same time as **The Human-Being** ,

διελυτο αμα τω ανθρωπω ,

and in turn came to **Be** either **Male** or in like fashion **Female** .

και τα μεν εγενετοεν μερει αρρενικα τα δε ομοιως θηλυκα .

Then **The God** *Immediately Spoke to The Holy Logos* :
 δε ο θεος ευθυς ειπεν αγιω λογω :
 “*All* that has been **Founded** and **Fashioned** ,
 παντα τα κτισματα και δημιουργηματα
Thou may increase and continue to increase and multiply and continue to multiply .
 Αυξανεσθε εν αυξησει και πληθυνεσθε εν πληθει .
 And may the **Human-being** endowed with **Mind** *Recognize* that **Their Self** is **Deathless** ,
 και ο <ανθρωπος> εννους αναγνωριστω εαυτον οντα αθανατον ,
 and that **Love** is **The Cause** of **Death** , and may *Recognize All The Beings* .
 και ερωτα τον αιτιον του θανατου [και παντα τα] οντα .
 Thus , **The Human-being** who *Recognize/Knows Himself Journeys/Withdraws* into **The Good** .”
 <δε ο αναγνωρισας εαυτον χωρει εις το αγαθον.>”

19 Having spoken this , **Providence Produced Their Mingling**
 ειποντος τουτο , η προνοια εποινσατο τας μιξεις
 through **Destiny/Fate** and **The Harmony** and established **Their** generations .
 δια της ειμαρμενης και αρμονιας και καρεστησε τας γενεσεις :
 And thus **Everything** was multiplied according to **Genus** .
 και τα παντα επληθυνθη κατα γενος .
 And thus the one who had *Recognized Himself* arrived at **The Super-Ousian Good** ,
 και ο αναγνωρισας εαυτον εληλυθεν εις το <υ>περ[ι]ουσιον αγαθον :
 while the one who was *content* with the body ,
 δε ο αγαπησας <<το>> σωμα
begotten from wandering love , this one remained wandering in the dark ,
 εκ πλανης ερωτος , ουτος μενει πλανωμενος εν τω σκοπει ,
 suffering *through the senses* the things of **Death** .”
 πασχων [αισθητως] τα του θανατου .

20 I said , “*To what degree* do **the ignorant** miss the mark , *in order to be deprived of Immortality?*”
 εγω εφην , Τι τοσουτον οι αγνοουντες , αμαρτανουσιν , ινα στερηθωσι της αθανασιας ;
He said , “*O this* . It is Likely that you have **not Reflected/Paid-Attention** on/to **That** which
 ω ουτος , Εοικας [του] μη πεφροντικεναι ων
 You have *Heard* . Did I not tell Thee **to Intellect** ?”
 ηκουσας . ουκ εφην σοι νοειν ;
 I replied , “I will **Intellect** and I will **Remember** , and thus I am **Grateful** at the same time .”
 Νοω και μιμησκομαι , δε ευχαριστω αμα .
He said , “If you have **Intellected** , tell me ,
 Ει ενοησας , ειπε μοι ,
why are **the dead** who are *in ignorance* , *worthy* of **Death** .”
 δια τι οντες [τω θανατω] οι εισι εν <αγνοια> αξιοι του θανατου ;
 I replied , “Because **the abhorrent darkness** is **the prime source** of the inhabited **body** ;
 Οτι το στυγνον σκοτος προκαταρχεται του [οικειου] σωματος ,
 and *from which* **darkness** , arose **The Fluid Nature** , . . .
 εξ ου η υγρα φυσις ,
 and *from which* **darkness** , the body is composed :
 εξ ου <...> το σωμα συνεστηκεν
 in **The Perceptible Kosmos** , and *from which* **Death** is *irrigated* .”
 εν τω αισθητω κοσμω , εξ ου θανατος αρ[δε]υεται .

21 He said , “O *This* , You have *Intellected Correctly* .
ω ουτος , Ενοησας ορθως .
But *According to What* Does The One who *Intellects* ,
δε κατα τι ο [νοησας]
Recognize Himself , then *Journeys/Withdraws to The Good* ”,
<αναγνωρισας> εαυτον χωρει εις <το> αγαθον ” ,
as *The Logos of God Says* ?”
ω<σ>περ ο λογος του θεου εχει ;
I replied , “Because *The Father* of *Wholes* has been composed out of *Light* and *Life* ,
Οτι ο πατηρ των ολων συνεστηκεν εκ φωτος και ζωης ,
from which Sources (*The One* and *Ousia* -*Parmenides* 142E-) , *Human-kind* has come to *Be* .”
εξ ου ο ανθρωπος γεγονεν .
Then *The Shepherd* Spoke These Logos ,
ο Ποιμανδρης ειπεν ταυτα ,
“*Well said* ! Since *Light* and *Life* is *God* and *Father* , *from whence* *Human-kind* has come to *Be* .
Ευ φης <οτι> φως και ζωη εστιν ο θεος και πατηρ , εξ ου ο ανθρωπος εγενετο] .
If You Realize Yourself as *Being from Life* and *Light* , and that *You* happen to be created out of *These* ,
εαν [[μαθης εαυτον]] ων εκ ζωης και φωτος , [και] οτι τυγχανεις εκ τουτων ,
Then You will *Return/Journey/Withdraw Again* to *Life* and *Light* .”
ουν χωρησεις παλιν εις ζωνην <και φως > .
I said , “But tell me further , how I shall *Journey* to *Life* , O *My Intellect* ? For *God* declares ,
εγω <εφην> , Αλλ ειπε μοι επι , [[πως χωρησω εις ζωνην]] [[ω εμος νους]] γαρ ο θεος φησι
“*Let the human-being Endowed with Mind Recognize/Know Himself*” .
ο ανθρωπος εννους αναγνωρισατω εαυτον” .
Do not *All* human-beings possess *Mind* ?
ου παντες ανθρωποι εχουσιν νουν ;

22 *Intellect* said to me , “O *Here* , You *Speak Good/Pious Words* (2nd Alc 149B) .
<<ο νους εφη[ν] εμοι>> ω ουτος , Ευφημ<ε>ι [λαλων] .
I Intellect Am Present to *The Pious* and to *The Good* and to *The Pure*
εγω ο νους παραγινομαι τοις οσιοις και αγαθοις και καθαροις
and to the *Merciful* who *Live Piously* ,
και τοις ελεημοσι ευσεβουσι ,
and *My Presence* becomes a *Help/Aid/Assistance* to *Selves* ,
και μου η παρουσια γινεται βοηθεια <αυτοις> ,
and *They Immediately Know All Beings* ,
και ευθυς γνωριζουσι παντα τα ,
and *They* are *Reconciled* to *The Father In a Loving/Well-Disposed Way* ,
και ιλασκονται τον πατερα αγαπητικως ,
and *They Gratefully Offer Gratitude* ,
ευχαριστουσιν
by *Praising* and *Singing Hymns* to *Self In Due Order with Affection* .
ευλογουντες και υμνουντες προς αυτον τετρα[γ]μενοι τη στοργη .
And *Prior* to handing-over the *body* to *its own Death* ,
και προ του παραδουναιτο σωμα <τω> ιδιω θανατω
They disdain their senses , having the *effects* of *selves* .
μυσττονται τας αισθησεις , ειδοτες τα ενεργηματα αυτων .

But even more to the point ,
 δε μαλλον ,
Self Intellect , will not Allow the effects of the body which assail **Them** to achieve their end ;
 αυτον ο νους ουκ εασω τα ενεργηματα του σωματος προσπιπταντα εκτελεσθηναι ;
 for by **Being The Gatekeeper , I** shall close the in-roads of those that are defective/corrosive
 γαρ ων πυλωρος αποκλεισω τας εισιδους των κακων
 and of their foul/dishonoring/shameful effects , thus cutting off their inner-desires .
 και αισχρων ενεργημάτων , εκκοπτων τας ενθυμησεις ,

23 Since **I Am** very far away from the mindless
 δε ειμι πορρωθεν τοις ανοητοις
 and vicious and worthless and envious and greedy and murderers and impious ,
 και κακοις και πονηροις και φθονεροις και τλεονεκταις και φονεισι και ασεβεσι ,
 who have given way to The Avenging Daimon/Spirit/Fury ,
 εκχωρησας τω τιμωρω δαιμονι ,
 who tortures/tests such a person by shooting sharp arrows of fire ,
 οστις <<βασανιζει <τον> <<τοι>ουτον προσβαλλων την οξυτητα του πυρος ,
 by assaulting self in a sensual way ,
 θρασσων αυτον αισθητικως ,
 He also arms self to even greater acts of lawlessness ,
 και οπλιζει αυτον επι μαλλον τας ανομιαις ,
 in order that an even greater retribution befalls self .
 ινα μειζονος τιμωριας τυχη .
 And they do not cease from fighting in the dark ,
 και ου παυεται <<σκοτομαχων>> ,
 by having an insatiable appetite for their boundless yearning .
 εχων ακορεστον την επιθυμιαν επ απλετους ορεξεις <...>
 And so This Avenging Spirit
 και [[τουτον
 puts self to the test/torture by increasing the fire upon self to the utmost .”
 βασανιζει]] αυξανει <το> πυρ εφ’ αυτον επι πλειον .

24 “**You** has taught me **Everything Well** , as I wished , O **Intellect** .
 εδιδαξας με παντα Ευ , ως εβουλομην , ω νου[ς] .
 But still tell me about **The Way The Ascent** comes to **Be** ; how **I** will be **Withdrawn** into **Life** .”
 δε επι ειπε μοι <περι> της της ανοδου γινομενης , <<πως χωρησω εις ζωην.>>
 To this **The Shepherd** replied ; “**On the one hand** , in the dissolution of the material body ,
 προς ταυτα ο Ποιμανδρης ειπε : μεν εν τη αναλυσει του υλικου του σωματος
 First of all **You Give-up** the corporeal self to alteration ,
 Πρωτον παραδιδωσ[ιν] το σωμα αυτο εις αλλοιωσιν ,
 and the visible form which **You** had , becomes **Invisible** .
 και το ειδος ο ειχες γινεται αφανες .
 And by **Giving-up** to **The Daimon/Spirit** Your habitual character , it becomes **Inactive** ;
 και παραδιδωσ τω δαιμονι το [ηθος] ανενεργητον :
 And the senses of the body **return** to The Sources of Themselves ,
 και αι αισθησεις του σωματος επανερχονται εις τας πηγας εαυτων ,
 by becoming Parts of The Kosmos ,
 γινομεναι μερη <του κοσμου> ,

and come together again in turn in other energies/activities .
 και συνισταμεναι παλιν εις [τας] <ετερας> ενεργειας .
 And the seat of emotion and the desire *withdraw* into the irrational nature .
 [και ο θυμος και η επιθυμια χωρει εις την αλογον φυσιν.]

25 And so *In This Way* The Human-being sets-in-motion *The Way Above* through *The Harmony* .
 και λοιπον ουτως <ο ανθρωπος> ορμα ανω δια της αρμονιας .
 And to *the first zone* , The Human-being *Gives-up the activity/energy* of increasing and of decreasing ,
 και τη πρωτη ζωνη διδωσι την ενεργειαν την αυξητικην και μειωτικην ,
 And to *the second* , The Human-being *Gives-up the activation* of the means of vice by fraud ,
 και τη δευτερα την μηχανην των κακων δολων ,
 and to *the third zone* , *the activation* of the appetite for fraud ,
 και τη τριτη την επιθυμητικην απατην ,
 and to *the fourth* , *the activation* of the arrogance of authority ,
 και τη τεταρτη την υπερηφανιαν αρχοντικην ,
 and to *the fifth* , *the activation* of impious daring and of reckless audacity ,
 και τη πεμπτη το ανοσιον το θρασος και της τομης την προπετειαν ,
 and to *the sixth* , *the activation* of the avaricious impulses for wealth ,
 και τη εκτη τας κακας τας εφορμας του πλουτου ,
 and to *the seventh zone* , *the activation* of the falsehood which waits in ambush .
 και τη εβδομη [ζωνη] το ψευδος ενεδρευον .

26a And at that time , by being stripped-naked of *the activities* of *The Harmony* ,
 και τοτε , γυμνωθεις απο των ενεργηματων της αρμονιας ,
 The Human-being comes to be in *The Presence* of *The Eighth Nature* ,
 γινεται επι την ογδοαδικην φυσιν ,
 by Possessing *Their Own Power* ,
 εχων την ιδιαν δυναμιν ,
 and *They Sing Praises* to *The Father* along-with *Those* who are *There* ;
 και υμνει τον πατερα συν τοις ουσι <εκει> :
 since *Those* who are *Present Rejoice* at *The Presence* of *This* .
 δε οι παροντες συγχαιρουσι τη παρουσια τουτου .
 And by being made *Like* *Those* They are Joined-With , They also Hear of *The Powers* ,
 και ομοιωθεις τοις συνουσιν , και ακουει των δυναμενων ,
 which are *Above The Eighth Nature* , *Singing Praises* to *God In Their Own Tone* .
 ουσων υπερ την ογδοαδικην φυσιν , υμνουσων τον θεον τινη ιδια φωνη .
 And at that time , *In Due Order* , They *Ascend* to *The Father* ;
 και τοτε ταξει ανερχονται προς τον πατερα :
 and They *Surrender Themselves* to *The Self Powers* ,
 [[και]] παραδιδωσι εαυτους εις <τας> [[αυτοι]] δυναμεις ,
 and by coming to *Be The Self Powers* , They come to *Be In God* .
 και γινόμενοι <<αυτοι>> δυναμεις , γινονται εν θεω .
This Is The Good ,
 τουτο εστι το αγαθον ,
This Is The Goal for Those who have come to Possess *Intuitive-Knowledge* .
 <τουτο το> τελος τοις εσχηκοσι γνωσιν .

26b Why then does Thou intend to remain ? Should Thou not , by having received *All*
 τι μελλεις λοιπον ; ουχ ως παραλαβων παντα

become **A Guide** to **Those** who are **Worthy** ,
 γινη καθοδηγος τοις αξιους ,
 in order that **The Race of Humanity** may be **Saved by God through Thee** ?”
 οπως το γενος της ανθρωποτητος σωθη υπο θεου δια σου ;
 Having said that to me , **The Shepherd Became Blended With The Powers** .
 ειπων ταυτα εμοι ο Ποιμανδρης (Bodhisattva) εμιγηταις δυναμεσι .

[[27 – 29 transposed to the end]]

30

Then I *Inscribed* in **Myself The Kindness/Kind-Energy** of **The Shepherd** ,
 δε εγω ανεγραψαμην εις εαυτον την ευεργεσιαν του Ποιμανδρου ,
 and by having been **Filled** with **That** which I wished , I was exceedingly glad .
 και πληρωθεις ων ηθελον εξηυφρανθην .
 For the sleep of the body had come to **Be The Sobriety** of my **Soul** ,
 γαρ ο υπνος του σωματος εγενετο της νηψις ψυχης ,
 and the closing of my eyes had come to **Be True Vision** ,
 και η καρμυσιστων οφθαλμων Αληθινη ορασις ,
 and my silence , had come to **Be Pregnant** of **The Good** ,
 και μου η σιωπη εγκυμων του αγαθου ,
 and my barrenness of **Logos** had come to **Be The Begetting** of **Goods** .
 και η αφορ<ι>α του λογου γεννημα[τα] [αγαθων] .
 But **This happened** to me ; by having **Received Self** from my **Mind** ;
 δε τουτο συνεβη μοι λαβοντι απο [του μου νοος]
 but **This Is** of **The Shepherd** of **The Inner-Self** , **The Logos** of **Intellect**
 [[τουτεστι]] του Ποιμανδρου , της αυθεντας <τον> λογον του <νοος>
 . . . **Whereby** by coming to **Be A Divine-Intellect** ,
 <. . . > <οθεν> γινομενος θεοπνους
 I reached **The Abode** of **The Truth** .
 ηλθον < . . . > της αληθειας .

For which Reason I *Offer Praise* to **God The Father** from My **Whole Soul** and **Strength** .
 διο διδομι ευλογιαν θεω τω πατρι εκ ολης ψυχης και ισχους .

31

Holy Is God , **The Father** of **Wholes** , **Who Is Prior** to **The Source** .
 Αγιος θεος και ο πατηρ των ολων , (ο ων προ) αρχη(ς) :
Holy Is God , **Whose Will Is Accomplished** by **His Own Powers** .
 αγιος ο θεος , ου η βουλη τελειται απο των ιδιων δυναμεων :
Holy Is God , **Who Wills** to be **Known** , and **Is Known** by **Those** that **Are His Own** .
 αγιος ο θεος , ος βουλεται γνωσθηναι , και γινωσκεται τοις ιδιοις .
Holy Art Thou , **Who has Given Subsistence to The Beings by The Logos** .
 αγιος ει , ο συστησαμενος τα οντα λογω :
Holy Art Thou , **Whom Nature** has not *darkened* .
 αγιος ει , ον η φυσις ουκ ημαυρωσιν :
Holy Art Thou , of **Whom All Nature** brings forth *images* .
 αγιος ει , ου πασα φυσις εφυ εικωνων .
Holy Art Thou , **Who Is Stronger** than **All Power** .
 αγιος ει , ο ισχυροτερος πασης δυναστειας .
Holy Art Thou , **Who Art Greater** than **All Pre-Eminence** .
 αγιος ει , ο μειζων πασης υπεροχης .

Holy Art Thou , Who Surpasses All These Praises .

αγιος ει , κρειττων <παν> των επαινων .

Accept Chaste Offerings of Logos Uplifted to Thee from Soul and Heart ,

δεξαι αγνας θυσιας λογικας ανατεταμενης προς σε απο ψυχης και καρδιας

Who Art Ineffable , Unutterable , Who Art spoken of In Silence .

ανεκλαλητε , αρρητε , φωνουμενε σιωπη .

32 I Ask that I may never fall-away from **The Intuitive-Knowledge** of our **Ousia**

αιτουμενω το μη σφαληναι της γνωσεως κατ' ημων **Ουσια**

That Nods-Assent to me ; and **Endows** me with **Vitality** ; and by **The Good-Will** of **This** , in order that ,

της επινευσον μοι ; και ενδυναμωσον με , [και] της χαριτος ταυτης <ινα>

I shall **Enlighten** those of my race who are in ignorance , my **Brethren** , but **Thine Children** .

φωτισω τους μου γενος του εν αγνοια <εμους> αδελφους , δε σου υιους .

. . . For which **Reason** , I **Trust** and I **Bear Witness** that I **Withdraw** to **Life** and **Light** .

< . . . > διο πιστευω και μαρτυρω <οτι> χωρω εις ζωνην και φως .

Blessed Art Thou , O Father . He who is **Thine Human-Being** wishes to **Share** of **Thine Holiness** ;

ευλογητος ει , πατηρ : ο σος ανθρωπος βουλεται σοι συναγιαζειν ,

even as **Thou** has given **All The Authority** to **Self** .

καθως παρεδωκας πασαν την εξουσιαν αυτω .

27 Then I , having given **Thanks** and **Praise** to **The Father** of **Wholes** , was sent forth by **Self** ,

<<δε εγω , ευχαριστησας και ευλογησας τον πατερα των ολων , ανειθην υπ' αυτου ,

having been **Given Power** and by having been **Taught The Nature** of **The All** ,

δυναμωθεις και διδαχθεις την φυσιν του παντος ,

and by having **Seen The Supreme Vision** .

και <θεασαμενος> την μεγαστην θεαν .

And I began to proclaim to Human-Beings about

και ηργμαι κηρυσσειν τοις ανθρωποις

The Beauty of **Piety** and of **Intuitive-Knowledge** :

το καλλος της ευσεβειας και γνωσεως :

'Ο people , men born of The Earth , who have given yourselves over to drunkenness

"Ω λαοι , ανδρες γηγενεις , οι εκδεδω- εαυτοις -κοτες μεθη

and to sleep by your ignorance of **God** , **Awake** to **Sobriety** , and thus cease being intoxicated ,

και υπνω τη αγνωσια του θεου , νηψατε , [[και]] δε παυσασθε κραιπαλωντες

and being beguiled by the sleep of irrationality .'

<<και>> θελγομενοι υπνω αλογω ."

28 Then , **Those** who **heard** came to my side with **One Accord** .

δε οι ακουσαντες παρεγενοντο ομοθυμαδον .

Then I said : "Ο men born of The Earth , why have you given yourselves over to **Death** ,

δε εγω φημι , "ο ανδρες [γηγενεις] , Τι εκδεδω- εαυτοις -κατε εις θανατου ,

while **Possessing The Authority** to **Participate** of **Deathlessness** ?

εχοντες εξουσιαν μεταλαβειν της αθανασιας ;

You-must-Turn-Your-Mind-About / You-Must-Restore-Your-Mind !

μετανοησατε ,

You who have kept company with the wandering and have shared in their ignorance !

οι συνοδευσαντες τη πλανη και συγκοινωνησαντες τη αγνοια :

Be Liberated/Released from the darkness ,

απαλλαγητε του σκοτ[ειν]ου<ς ,

Return to The Light ! Participate of Immortality ,
αψασθε του> φωτος : μεταλαβετε της αθανασιας ,
by Forsaking The Destruction !
καταλειψαντες την φθοραν .”

29

And on the one hand , some of themselves *stood aloof talking nonsense* ,
και μεν οι αυτων απεστησαν καταφλυαρησαντες
giving themselves over to *the way of Death* ;

εκδεδω— εαυτους —κοτες τη οδω του θανατου :
while on the other hand , **Others** beseeched to be instructed ,
δε οι παρεκαλουν διδαχθηναι ,
having thrown **Themselves** at my feet .

ριψαντες εαυτους προ μου ποδων :

Then **I** , bade **Them** to **Stand up** , having become **The Guide** of **Their Kind** ,
δε εγω , αυτους αναστησας , εγενομην καθοδηγος του γενους ,
by **Teaching The Logos** , how and in what **Way They** could be **Saved/Preserved** .
διδασκων τους λογους , πως και τινη τροπω σωθησονται .

And **I sowed** in Selves **The Logos** of **Wisdom** ,

και εσπειρα <εν> αυτοις τους λογους της σοφιας ,
and **That** which **I sowed** was **Nourished** by **The Water** of **Ambrosia/Immortality** .
και <το σπαρεν> ετραφη[σαν] εκ του υδατος αμβροσιου .

Then as **The Evening** came , and **The Rays** of **The Sun** began to set ,
δε οψιας γενομενης , και της αυγης του ηλιου αρχομενης δυεσθαι ,
I bade **Them All** to **Thank God** ;

εκελευσα αυτοις ολοις ευχαριστην τω θεω .

And when **They** had *fully given Their Gratitude* , **Each** returned to **Their** own bed .
και αναπληρωσαντες την ευχαριστιαν εκαστος ετραπη εις την ιδιαν κοιτην.>>

End of Book 1

Translated with Gratitude at The Request of Our Beloved Teacher , **Pierre Grimes**

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Book 2

The Logos of Thrice-Great Hermes to Asclepion

τρισμαγιστου Ερμοι προς Ασκληπιον

1 Hermes: Is it *not* the case , O Asclepion , that *All/Everything* that is being **Moved** ,
ουκ , ω Ασκληπιε , Παν το κινουμενον
is being **Moved in Something** , and *by Something* ? (Parm 2nd Hyp , 145B-146A)
κινειται εν τινι , και υπο τινος ;

Asclepion: It is *very much* the case .

Μαλιστα .

Her: Then is it *not Necessary* that , *That in* which *Self* is being **Moved**
δε Ουκ αναγκη <το> εν ω κινειται
Must be **Greater** than *That* which is being **Moved** ?
ειναι μειζον <η> το κινουμενον ;

Asc: Necessarily so . (Αναγκη.)

Her: Accordingly then , **Must** not *That* which **Moves** be **Stronger** than
αρα το κινουν Ισχυροτερον
That which is being **Moved** ?
του κινουμενου .

Asc: It is stronger . (γαρ Ισχυροτερον.)

Her: Therefore , *That in* which *Self* is being **Moved** **Must Necessarily Contain/Possess**
δε το εν ω κινειται αναγκη εχειν
The Opposite (Active) Nature of *That* which is Being **Moved** (**Passive Nature**) .
τη Εναντιαν φυσιν του κινουμενου .

Asc: Quite so . (Και πανυ .)

2 Hermes: Therefore *This Kosmos* is **Great** ; other than *Which* there is *no body greater* .
ουν ουτος <ο> κοσμος Μεγας , ου εστι ουκ σωμα μειζον .

Asc: It is agreed . (Ωμολογεται .)

Her: And *Self* is **Massive** ; for *Self* is **Filled** with *many other great Bodies* ,
Και στιβαρος ; γαρ πεπληρωται πολλων αλλων μεγαλων σωματων ,
or rather , with **All such Bodies** that **Exist** .
δε μαλλον παντων οσα σωματων εστι .

Asc: It has to be in this way . (εχει Ουτως .)

Her: But *The Kosmos* is a **Body** ?

δε ο κοσμος Σωμα ;

Asc: A body . (Σωμα.)

Her: And *Self* is being **Moved** ?

Και κινουμενον ;

Asc: Quite so . (Μαλιστα .)

3 Hermes: Therefore , of *what Magnitude* must be *The Place/Space in which*
ουν Πηλικον δει ειναι τον τοπον εν ω
The Kosmos is being **Moved** , and of *what Nature* ? **Must** not that *Space* be **far greater** ,
κινειται , και ποταπον την φυσιν ; ου πολυ μειζονα ,
in order that *Self* may be able *to take/accept/receive Her Continuous/Perpetual Motion* ,
ινα δυνηθη δεξασθαι την συνεχειαν της φορας ,

and that *Self* which is being **Moved**
και το κινουμενον
may **not** be *cramped/squeezed* by *Her narrowness*
μη θλιβομενον υπο της στενοτητος
so as to obstruct Her Motion ?
επισχη την κινησιν ;

4A Asclepion: What *A Very Great Space* , O Thrice-Great One !
τι Παμμεγεθες χρημα , ω Τριςμεγιστε .

Hermes : Then of *what Nature* is *Self* , O Asclepius ?
δε Ποταπης φυσεως , ω Ασκληπιε ;
Must Self not be of *That Nature* that is opposite to *That* of *The Kosmos* ?
<<αρα>> ου της φυσις ναντιας ;
For *The Incorporeal* is the opposite to *the corporeal* .
δε το ασωματου εναντια σωματι .

Asc: It is agreed .
Ωμολογηται.

Her: Therefore *That So Very-Great Place/Space* is *Incorporeal* .
ουν ο τοπος Ασωματος .

4B But *That* which is *Incorporeal* is either **Divine** , or **The God** .
δε το ασωματον εστιν η θειον || η ο θεος .
But now I mean that **The Divine is not The Begotten** , but **The Unbegotten** .
δε νυν λεγω το θειον ου το γεννητον , αλλα το αγεννητον .
Thus on the one hand , if **The Divine** is either of **The Nature of The Eternal Ousia** ;
ουν μεν εαν θειον εστιν η ουσιωδες ;
or on the other hand , if **Self** is **The God** ,
η δε εαν ο > θεος ,
Then **Self Must** also be *distinct from The Ousia* .
< . . . > και γινεται **ανουσιαστον** .

5 Whereas *Place/Space* is **Intelligible** in *Another/Sensible/Perceptual Way* ;
<δε ο τοπος νοητος αλλως ;
for **The God** is **Primarily Intelligible to Himself** ,
γαρ ο θεος εστιν πρωτως νοητος <εαυτω ,
whereas *Place/Space* is **Intelligible** to us , **not** to **Himself** .
δεο τοπος> υμιν , ουχ εαυτω .
For **The Intelligible** **<Is Intelligible>** to **That** which **Intellects** .
γαρ το νοητον <εστιν νοητον> τω νοουντι :
Therefore it is **not** the case , that *Sense-perception* pertains to **The God** ,
ουκουν [αισθησει υποπιπτει ο θεος ,]
so that *Space/Place* is **not Intelligible** to **Himself** ;
<ο τοπος> ουχ νοητος εαυτω ,
for **That** which **Is Being Intellected** is **not Something Else than Himself** ,
γαρ του ων νοουμενου ου [τι αλλο] υφ' εαυτου ,
but **Self** is **Intellected** by us .
δε νοειται ημιν .
Because of this , **Something Other** is **Intellected** by us .
[δια τουτο [[τι αλλο εστι]] νοειται ημιν]

6A Then if *Space/Place* is **Intelligible** , but **not** as **The God** , but as *Space/Place* ;
 δε ει ο τοπος νοητος ουχ <ως> ο θεος , [αλλ' ο τοπος]
 like an *Encompassing Energy* , then *Space/Place is Something Else* than **The God** .
 ως χωρηκτικη ενεργεια , αλλ' <ο τοπος εστι <<τι αλλο>> του θεου> .

6B Thus *All/Everything That* is being **Moved** is **Moved** , **not** in *That which Moves* ,
 δε παν το κινουμενον κινειται ουκ εν κινουμενω
 but in *That which Stands Fast* .

αλλ' εν εστωτι .
 Therefore *That which Moves* also **Stands Fast** ;
 δε το κινουν και εστηκεν :
 for it is **Impossible** for **Self** to be **Moved together with That** .
 γαρ αδυνατον αυτο συγκινεισθαι .

Asc: Therefore, O Thrice-Great-One, how is it that **Those** (Stars) that **Move** in this place ,
 ουν , ω Τρισμεγιστε , Πως τα <κινουντα> ενθαδε

Move together with Those (Planets) which **They move** ?

συγκινειται τοις κινουμενοις ;
 For Thou has said that **The Wandering Spheres** are **Moved**
 γαρ εφης τας πλανωμενας τας σφαιρας κινεισθαι
 by **The Un-wandering Sphere** of **The Stars** .

υπο της απλανους σφαιρας .

Hermes : **Self** , O Asclepion , **is not Motion in The Same Way/Direction** ,

αυτη , ω Ασκληπιε , εστιν Ουκ συγκινησις ,
 since **Self** is **Motion in The Opposite Way/Direction** ;
 αλλ' αντικινησις :

for They **do not Move in a Similar/Like Way** ,

γαρ ου κινουνται ομοιως ,
but in a Way that is Contrary to One Another .

αλλ' εναντιως αλληλαις .

Therefore **The Opposition** of Their **Motion Maintains**

δε η εναντιωσις <<της κινησεως>> εχει

Stationary The (Gravitational) **Resistance** of Their **Motion** ;

εστωσαν την αντρευσιν [[της κινησεως]] :

for Their **Motion** is **Kept Stable** by Their **Resistance** .

γαρ η φορας στασις αντιτυπια .

7 Therefore **The Wandering Spheres** , are being **Moved** in **The Opposite Direction**

ουν αι πλανωμεναι σφαιραι , κινουμεναι εναντιως

to **The Un-Wandering Sphere** of **The Stars** ,

τη απλανει ,

by Each Other being **Moved** by **The Opposition** of The **Counter-movement**

[αλληλων κινουνται υπ' τη εναντια υπο της υπαντησει

About The Stationary Self .

περι την εστωσας αυτην .]

And it is **Impossible** to be **Maintained** otherwise .

και αδυνατον εχειν αλλως .

For These Bears (The Big and Little Dipper) , which Thou Sees ,
 γαρ τας ταυτας αρκτους , ας ορας
 neither **rise** nor **set** , but *Turn About The Self* ;
 μητε ανατελλουσας μητε δυνουσας [δε στρεφομενας περι το αυτο,]
 does Thou think that They are **Moved** , or that They **Stand Fast** ?
 οiei κινεισθαι η εσταναι ;

Asc: That They are **Moved** , O Thrice-Great-One .
 κινεισαι , ω Τρισμαγιστε .

Her: *What Kind* is Their **Motion** , O Asclepion?
 ποιαν Κινησιν , ω Ασκληπιε ;

Asc: It is **The Motion** that *Turns About The Self* .
 Την στρεφομενην περι το αυτο .

Her: Therefore , *The Revolution About The Self*
 δε Η περιφορα περι το αυτο
 is **The Motion** that is **Held Fast** by **Stability** ;
 εστιν η κινησις κατεχομενη υπο στασεως :
 for **That Motion About The Self Prevents It** from going beyond **The Self** ;
 γαρ το περι <το> αυτο κωλυει υπερ το αυτο
 thus *by Preventing The Motion* from going beyond **The Self**
 δε κωλυομενον υπερ το αυτο
 results in **That Motion About The Self** , if **It** is to be **Stable** .
 εις το περι <το> αυτο [ει εστη] .
 And in this way **The Motions** that are **Contrary** are **Steadfast** and **Stable** ,
 και ουτω η φορα εναντια εστηκεν εδραια ,
 by being *Kept Stationary* by Their **Contrariety** .
 υπο στηριζομενη της εναντιοτητος ,

8A Now I will point out to Thee *A Model* which you can see with thine own eyes .
 δε φρασω σοι παραδειγμα εμπιπτον τοις οφθαλμοις ,
 I mean for example , those living-beings upon **The Earth** ;
 <<λεγω>> τα ζωα επιγεια .
 Such as by *Contemplating* a Human-Being *Swimming* :
 οιον θεωρει τον ανθρωπον νηχομενον :
 For **The Water Keeps Flowing** ;
 γαρ το υδατος φερομενου
 but **The Resistance** of the hands and of the feet (upon **The Water**)
 η αντιτυπια των χειρων και των ποδων
 brings about **Stability** for the human-being ,
 γινεται στασις τω ανθρωπω
 so that the swimmer is not carried away by **The Water** .
 του μη τυγκατενεχθηναι τω υδατι .

Asc: **That Model** is **Clear** , O Thrice-Great-One .
 το παραδειγμα Σαφες , ω Τρισμαγιστε .

Her: Therefore , **All Motion Moves in A Stable Space/Place** ,
 ουν πασα κινησις κινειται εν στασει
 and *by The Power* of **Stability** (**Intelligible** and **Incorporeal Space/Place**) .
 και υπο <...> στασεως .

8B Therefore **The Motion** of **The Kosmos** , and of **All Living Matter** ,
 ουν η κινησις του κοσμου , και παντος ζωου υλικου ,
does not happen to Arise from Those that are **outside** of **The Body** ,
 ουχ συμβαινει γινεσθαι υπο των κατεκτος του σωματος ,
 but **from Those** that are **within** , **to That** which is **outside** ;
 αλλ' υπο των εντος εις το κατεκτος ,
 either **from Soul** or **from Something Else** that is **Incorporeal** .
 ητοι ψυχης η τινος αλλου ασωματου .
 For a **Body** that is **EnSouled** **is not Moved** by a **body** ;
 γαρ σωμα εμψυχον ου<χ κινει<ται> υπο σωματος> :
 since it is generally the case that **body cannot Move body** ,
 αλλ' το συνολον ουδε σωμα ,
 even if **the body** is **soulless** .
 καν η αψυχον .

9 Asc: *In What Way* does Thou mean this , O Thrice-Great-One ?
 Πως λεγεις τουτο , ω Τρισμεγιστε ;
 Therefore when logs and stones and all the other soulless things are moved ,
 ουν τα ξυλα και τους λιθους και παντα τα αλλα αψυχα
 are they not moved by bodies ?
 εστι τα ου κινουντα σωματα ;

Her: *In no way at all* , O Asclepiion ! For **That** which is **within the body** :
 Ουδαμως , ω Ασκληπιε : γαρ το ενδον του σωματος ,
That which **Moves that** which is **soulless** , **is not a body** .
 το κινουν το αψυχον , <εστιν> ου σωμα .
That is That which **Moves both** ,
 εκεινο εστι το κινουν αμφοτερα ,
 and **That** is **That** which **Moves both the body** of the carrier/bearer
 και το σωμα του βασταζοντος
 and **That** which **Moves that** which is being carried/borne-along ;
 και το του βασταζομενου :
 for which reason **that** which is **soulless** cannot **Move anything self by self** .
 διοπερ <το> αψυχον ουδεν κινει <αυ>το καθ' <αυτο> .
 Surely then you see **The Soul** being weighed-down ,
 γουν ορας την ψυχην καταβαρυνομενην ,
 when **She** carries/bears two bodies **Alone** .
 οταν φερη δυο σωματα μονη .
 So that it is clear that
 <ωστε> δηλον
those that are **moved** are both **Moved in Something (Incorporeal Space)** ,
 τα κινουμενα και κινειται εν τινι ,
 and **by Something (Incorporeal Soul)** .
 και υπο τινος .

10 Asc: Then , O Thrice-Great-One , must **those** that are **moved** be **moved** in a **void** ?
 δε , ω Τρισμεγιστε , δει τα κινουμενα κινεισθαι Εν κενω ;

Her: Hush ! You must speak **Well** , O Asclepiion ! **Not One** of **The Real Beings** is **void** ;
 Ευφημ<ει> , ω Ασκληπιε . ουδε εν των οντων εστι κενον ;

since it is only **that** (shadows/falsehood) **which is not Real Being** that is **void/empty** .

δε μονον το μη ον εστι κενον .

For **The Hyparxis** can **never come to Be void** , **Through The Logos** of **The Hyparxis** .

<<γαρ το υπαρχον>> <<δυναται ουδεποτε γενεσθαι κενον>> τω λογω της υπαρξεως ;

Therefore , **That which Is (The Being)** could not be **That which Is (Being)** ,

δε το ον αν ηδυνατο ουκ ειναι ον ,

if **It** were not **Filled-full of The Hyparxis (The Apex of Existence/Ousia)** .

ει ην μη μεστον της υπαρξεως .

Asc: Therefore are not such things **empty/void** , O Thrice-Great-One ,

ουν εστιν ουκ τοιαυτα τινα κενα , ω Τρισμεγιστε ,

such as an **empty** jar , or a pot , or a trough and all their other likes ?

οιον κενος καδος και κεραμος και ληνος παντα τα αλλα τα παραπλησια ;

Her: Oh ! The magnitude of your wandering , O Asclepion !

Φευ της πολλης πλανης , ω Ασκληπιε .

Are you lead to believe that **These** are **void/empty** ?

ηγη ταυτα ειναι κενα ;

But rather **The Real Beings** are **The Fullest** and **The Greatest** .

μαλλον τα οντα πληρετατα και μεγαιστα .

11 Asc: What do you mean , O Thrice-Great-One ?

Πως λεγεις , ω Τρισμεγιστε ;

Her: Is not **The Air** a **body** ?

εστιν ου ο αηρ σωμα ;

Asc: A **body** . (Σωμα.)

Her: But does not **This body Permeate Throughout All of The Real Beings** ,

δε ου Τουτο το σωμα διηκει δια παντων των οντων ,

and **Fills All By Its Permeation**?

και πληροι παντα διηκον ;

But is not **a body** composed/composite

δε ουκ σωμα συνεστηκε

by having been Blended out of **The Four (Elemental) Bodies** ?

κεκραμενον εκ των τεσσαρων σωμάτων ;

Therefore **All** those which Thou says are **empty** ,

ουν παντα α συ φης κενα ,

are **Full** of **The Air** and if of **The Air** ,

εστιν μεστα του αερος , ει του αερος ,

then they are also **Full** of **The Four (Elemental) Bodies** ;

δε και των τεσσαρων σωμάτων :

so also has **The Opposite Logos** been brought to **Light** as a result ;

και ο εναντιος λογος εκφαινεσθαι συμβαινει ,

that **All** these vessels which Thou says are **Full** , are in fact **empty** of **The Air** ,

οτι παντα ταυτα α συ φης μεστα , εστι κενα του αερος ,

by **Those (Elemental) Bodies** being **compressed/confined** by other bodies (**liquids**) ,

εκεινων στενοχωρουμενων υπ' αλλων σωμάτων ,

and so **They** have no **Space/Place** to admit/receive/accept/take **The Air** .

και εχοντων μη τοπον δεξασθαι τον αερα .

Therefore , these vessels which Thou says are **empty** , *Should be* called **hollow** ,
οὐν ταυτα α συ φης ειναικενα , ονομαζειν κοιλα ,
not empty ; for they are **Full** of **The Hyparxis** of **Air** and **Breath** (of **Life**) .
ου κενα : γαρ εστιν μεστα υπαρξεως [αερος και πνευματος] .

Asclepion: **The Logos** is **Un-opposable/Un-deniable** , O Thrice-Great-One !
ο λογος Αναντιρρητος , ω Τρισμεγιστε .

12A Hermes : Therefore , what did we say of **The Space** in which **The All**
οὐν τι ειπομεν Τον τοπον εν ω το παν
is **Moved** ? For we said , O Asclepion , that **It** is **Incorporeal** .
κινειται ; ω Ασκληπιε , τον ασωνατον .

Asclepion: Therefore , what is **This** that is **Incorporeal** ?
οὐν τι εστι <τουτο> Το ασωματων ;

Hermes
Νους
Encompassing Itself Whole From-Whole , **Being Free** from **corporeal wandering** ,
εμπεριεξων εαυτον ολος εξ ολου , ελευθερος σωματικη [α]πλανης ,
Imperturbable , **Intangible** , **Stably-Fixed Self In-Itself** ,
απαθες , αναφης , εστως αυτος εν εαυτω ,
Containing and **Preserving** of **All The Real Beings** , **The Light** of **The Soul** .
χωρητικος και σωτεριος παντων των οντων , <το> <φως> <<της ψυχης>> .

12B Asclepion: Therefore , what do you say is **The Good** ?
<<οὐν Τι φης>> <<το αγαθον>> ;

Hermes: **The Good Is The Archetypal Light** ;
[[το αγαθον]] <<Το Αρχετυπον φως>> ,
of which **The Intellect** and **The Truth**
ου <τε ο νους και> η αληθεια
are just as if **They** were **Rays** .
εισι<ν> ωσπερ ακτινες

13 Asclepion: Therefore , what **Is The God** ?
οὐν τι εστιν Ο θεος ;

Hermes: **God** is neither of **These Hyparxes** ,
Ο μηδε<τερ>ον τουτων υπαρχων ,
whereas by **Being The Cause** to **These** and to **The Existence** of **These** ,
δε ων αιτιος <<τουτοις>> και του ειναι <<τουτοις>> ,
and to **Each One** and to **All** of **All The Real Beings** ;
και εκαστω ενι και πασι παντων των οντων :
for there is **no one / no thing is** left-out ,
γαρ ουδε ουδεν υπελιπε ,
except *that which* **Is** not (falsehood/shadows and the like) .
πλην το μη ον .
Therefore **All** those that come to be , **Exist out of The Real Beings** ,
δε παντα τα γινομενα εστι εκ των οντων ,
not out of those that are **not Real Beings** ;
ουκ εκ των μη οντων :

For the (sterile) nature of those that are **not Real Beings**

γαρ φύσιν τα μη οντα
does not Possess The Power to come to be something ;

ου εχει του δυνασθαι γενεσθαι <τι> ,
since their (sterile) nature is such that they cannot come to be anything ;
αλλα του δυνασθαι μη γενεσθαι τι :

And in turn , **The (Eternal) Nature of The Real Beings , does not Possess**

και παλιν φύσιν τα οντα ου εχει
that which does not in any way exists or that which does not ever exist .

[του μηδεποτ' ειναι] του μη ποτε ειναι .

Therefore , **The God** is **not Intellect** , but **The Cause of The Existence of Intellect** .

ουν ο θεος εστιν ου νους , δε αιτιος του ειναι <νουν> .

Nor is **He The Breath of Life** , but **The Cause of The Existence of The Breath of Life** ,

[ουδε πνευμα , δε αιτιος του ειναι πνευμα ,]

nor is **He The Light** , but **The Cause of The Existence of The Light** .

[ουδε φως , δε αιτιος του ειναι φως .]

14

For which **Logos/Reason** ,

οθεν

The God must be *Worshipped* by **These Two Familiar Names** ,

τον θεον δει σεβεσθαι ταυταις δυσι ταις προσηγοριας ,

by **Them Belonging Far and Away to Self Alone** and **to no other** .

ταις προσωκειωμεναις αυτω μονω και ουδενι αλλω .

For none of **The Other Beings** called **Gods** ,

γαρ ουδε των αλλων λεγομενων θεων

nor **Daimons/Spirits** nor human-beings ;

ουτε δαιμονων ουτε ανθρωπων

can even be **Good** to any degree (as **The Good**) ;

δυναται καν ειναι καθ' τις οποσονουν ,

for **The God Alone Is Good** ; and **This Alone Is Good** , and **no other** ;

ο θεος μονος η : [[και τουτο μονον εστι , και ουδεν αλλο:]]

since **All The Others** are **incapable-of-containing The Nature of The Good** .

δε παντα τα αλλα εστι <α>χωρητα της φυσεως του αγαθου .

For **body** and **soul** are not capable of containing **The Good Space/Place** ;

γαρ σωμα και ψυχη εστι ουκ δυναμενον εχοντα το αγαθον τοπον :

15

for **Such Is The Greatness of The Good** ,

γαρ τοσουτον εστι το μεγαθος του αγαθου ,

Such Is The Hyparxis of All The Real Beings ,

οσον εστιν <η> υπαρξις παντων των οντων ,

of both **The Corporeal** , and of **The Incorporeal** ,

και σωματων , και ασωματων ,

of **The Sensible and Intelligible** .

αισθητων και νοητων .

And **The God Is Solely This** , and **no other** .

<<και>> ο θεος εστι <<μονον>> τουτο, <<και ουδεν αλλο>> .

Therefore , call nothing else **Good** , other than **Solely The God** ;

ουν ειπης μη αλλο τι αγαθον < η μονον τον θεον> ,

since it would be impious ;
 επει ασεβ<ησ>εις :
 and **never** call **The God anything else** than **Solely The Good**;
 η ποτε τον θεον τι αλλο η μονον το αγαθον ,
 since again , it would be impious .
 επει παλιν ασεβ<ησ>εις .

16 Therefore on the one hand , **the good is spoken** by **All** by The Logos ,
 ουν μεν το αγαθον λεγεται υπο παντων λογω ,
 whereas on the other hand , **What in the world Self Is , is not Intellected** by **All** ;
 δε τι ποτε εστιν ου νοειται υπο παντων :
 and so because of **this** , **The God is not Intellected** by **All** ;
 δια τουτο <ο> θεος ουδε νοειται υπο παντων :
 and so in their **ignorance** , they call **Their Gods** and certain human-beings **good** ;
 και αλλ' αγνοια ονομαζουσι τους θεους καιτινας των ανθρωπων αγαθους ,
 who **cannot Ever Be , nor can Ever come to Be (Good)** .
 μητε δυναμενους μηδεποτε ειναι μητε αν γενεσθαι .
 For **The Good Is The Most Alien/Foreign/Strange/Other** than **These** ;
 γαρ <το αγαθον> εστι αλλοτριωτατον <τουτων> ,
 and **The Good Is Inseparable** from **The God** , by **Being The God/Divine Self** .
 <<και>> αχωριστον του θεου , ως ον ο θεος αυτος .
 Therefore on the one hand , **All The Other Deathless Gods** that are called **Good** ,
 ουν μεν παντες οι αλλοι [αθανατοι] θεοι <λεγονται αγαθοι> ,
 are **Honored by The Name of The God** ;
 τετιμημενα τη προσηγορια του θεου :
 whereas on the other hand , **The God** is called **The Good**
 δε ο θεος <λεγεται> το αγαθον
not by way of **Honor** , but **According to** The **Nature of Self** ;
 ου κατατιμην , αλλα κατα φυσιν :
 for **The Nature of The God Is One** with **The Nature of The Good** ;
 γαρ η φυσιος του θεου μια <τη> του αγαθου ,
 and so there **Is One Genus** from **Both** , from which ,
 [και εν γενος αμφοτερων , εξ ου
 there **Exist All The Genera** .
 παντα τα γενη] .
 For **The God Is Good** ,
 [γαρ ο <θεος> <<εστιν>> αγαθος ,
 since **All** is **Given** and **nothing** is **taken** .
 <ως> απαντα [[εστι]] διδους και μηδεν λαμβανων.]
 Therefore , **The God Gives All** and **nothing** is **taken** .
 [ουν ο θεος διδωσι παντα και ουδεν λαμβανει.]
 Therefore **The God Is The Good** , and **The Good Is The God** .
 ουν ο θεος <το> αγαθον , και το αγαθον ο θεος .

17A Then in turn , **The Other Familiar Name** (See 14)
 δε παλιν η ετερα προσηγορια
 of **The God Is The Father** ,
 του η πατερα ,

because **Self Is The Maker** of *All* ; for **The Father** is **The One** who *Makes/Initiates* .

δια το ποιητικον παντων : γαρ πατρος το ποιειν .

And for this reason

και διο

The Begetting-of-Children (Symposium 206E)

η παιδοποια

is The Most Serious and The Most Pious of All Aims/Endeavors/Labors in **The Life**

μεγιστη σπουδη και ευσεβεστατη <των> εν τω βιω

for **Those** who **are Well-Mindful** .

τοις εστιν ευφρονουσιν :

For it is both a great misfortune and impious for human-beings

εστιν και μεγιστον ατυχημα και ασεβημα ανθρωπων

to depart from **Life Childless** ;

απαλλαγηναι εξ ατεκνων :

<<just as it is accursed by **The Sun** (to be *sterile/barren/unproductive*) .

<< οπερεστι κατηραμενον υπο του ηλιου .

>>

Justice is also **Imparted** to such a one after **Death** by their **Daimons/Spiritual-Beings** .

δικην και διδωσι ουτος μετα θανατον τοις δαιμοσιν .

Thus **The Retribution** is this :

δε η τιμωρια εστιν ηδε ,

that **the soul** of the one who is **Childless** is **bound** by **Law**

την ψυχην του ατεκνου καταδικασθηναι

to enter into a **body** that has **neither the nature** of a **man nor that** of a **woman** .

εις σωμα εχον μητε φυσιν ανδρος μητε γυναικος .

Therefore , O Asclepion , never rejoice-together with one that is childless ,

τοιγαρουν , ω Ασκληπιε , μηδενι συνησθης οντι ατεκνω ,

but instead , pity their circumstance ,

δε τουναντιον ελεησον την συμφοραν ,

knowing what **kind** of **Retribution** awaits **self** .

επισταμενος οια τιμωρια μενει αυτον .

17B **So-much** and **Such-like** have I taught Thee , O Asclepion ;

τοσαυτα και τοιαυτα λελεχθω σοι , ω Ασκληπιε ,

A Certain Fore-Knowledge of **The Nature** of **All** .

τις προγνωσια της φυσεως παντων .

Book 3

The Holy Logos of Thrice Great Hermes .

του ιερος λογος τριςμεγιστου Ερμου .

That The God Is The First of All , and that The All Is Divine

<οτι> ο θεος πρωτος απαντων , και <το Παν> θειον ,

And That The Nature Is Divine .

και <η> φυσις θεια .

1A

The God Is The Source of **The Real Beings** ,

ο θεος Αρχη των οντων ,

and of **Intellect** and of **Nature** and of **Matter** ,

και νου και φυσεως και υλη ,

in order to Bring-to-Light **Wisdom** by **Creating Everything** ,

εις δειξιν σοφια <ποιησας παντ>α ,

by **Being The Source** of **All** .

ων αρχη παντων :

And **Nature** is **The Energy** of **The God** ,

<<και>> η φυσις <<ενεργεια>> το<υ> θεου

and **Nature Operates/Energizes According to Necessity**

[και] [[ενεργεια]] κατ' αναγκην

and **She Energizes by Bringing-to-an-end** and **by Beginning-again**) ,

και <ενεργουσα> τελος και ανανεωσις .

1B

For there was **Darkness** in **The Unlimited Deep** , and **Unlimited Water** ;

γαρ ην σκοτος εν [[απειρον]] αβυσσω , και <<απειρον>> υδωρ ,

and there was **A Subtle , Intelligent Breath** ,

και λεπτον νοερων πνευμα ,

which **Permeated** (Book 2-11) **those** in **Chaos** with **Divine Power** (**One-Ousia**).

<...> τα εν χαι θεια δυναμει .

Thus **upon All the undefined/indistinct** and **thoroughly-unprepared beings** ,

<< δε απαντων αδιοριστον και ακατασκευαστων οντων ,>>

surely then there was **Shed A Holy Light** ;

δη ανειθη αγιον φως :

and The (**Golden**) Elements and **All The Gods** came to **Be** !

<και τα> στοιχεια [και παντες θεοι] <εγενετο> .

2A

Thus on the one hand , **All** of **Nature** was **thoroughly divided** in the sowing ,

[[φυσεως καταδιαιρουσι ενσπορου]]

for **The Wholes** were **Being-Defined** ,

<γαρ> <<των ολων διορισθεντων>>

so that **Those** that are **Subtle/Sublime/Airy** were Set-Apart **On High** ,

τα ελαφρα απεχωρισθη εις υψος ,

thus **The Fire** was **Suspended On High** ,

<του πυρος <<ανακρεμασθεντος

to **Ride-upon The Wind/Air/Breath** ;

οχεισθαι>> τω> πνευματι

while **Those** that are **Heavy** sank down ,
 και τα βαρεα εθεμελιωθη υφ'
 and **The Sand** (1) laid beneath **The Flowing** (2) / **Fluid** (3) / **Ousias** ,
 και αμμος <κατηνεχθη <η ξηρα> <ουσια> ,
 and so **The Dry Ousia** was separated from **The Airy/Fluid Ousias** .
 και επαγη εξ υγρας ουσιας.>>

2B And **The Fiery Ousia** was *Differentiated Along-with The Gods in Self* ;
 <<και <η πυρινη ουσια> διηρθρωθη συν τοις θεοις εν αυτη :>>
 and **The Heaven** was *Seen* within **The 7 Spheres** ,
 και ο ουρανος ωφθη εν επτα κυκλοις ,
 and **The Gods** were *Seen* in **Their Astral Ideal-Forms**
 και θεοι οπτανομενοι εν [ταις] αστρων ιδεαις
Along-with All The Constellation-Signs of Selves ,
 συν απασι τοις σημειοις αυτων :
 including *The Turning-About that Runs The Ethereal Circling-course* ,
 και περιε<ι>λιχθη δρομηματι το α<ιθ>ερι<ον> [περικυκλιον] ,
while Riding-upon The Divine Wind/Breath/Air .
 οχουμενον θειω πνευματι .

3A Therefore **Each** (of **The 7 Gods/Spheres**) *Put-forth*
 δε εκαστος θεος ανηκε
That which was *Appointed* to **Each Self** by **Their Own Power**.
 το προσταχθεν αυτω δια της ιδιας δυναμεως :
 And therefore there came forth
 και εγενετο
 four-footed and reptilian and water-born and winged wild animals ,
 τετραποδα και ερπετα και ενυδρα και πτηνα θηρια ,
 and every seed and pasturage and every flower and herb was sown ,
 [και πασα σπορα και χορτος και παντος ανθους και χλοη ενσπορος],
 according to **Their** (7) **Different Natures** ,
 <<κατα διαιρεσιν φυσεων>> ,
 by being seeded within **Themselves** of the seed of **Their Regeneration** .
 [ε]σπερμोजονουντα[ς] εν εαυτοις το σπερμα της παλιγγγενεσιας .
 . . . and of **The Generation** of **Human-beings** ,
 < . . . > τε γενεσεις των ανθρωπων ,

by **The Intuitive-Knowledge** into **Divine Works** and by *Witnessing*
3B [γνωσιν εις θειων εργων και μαρτυριαν
The Energies of Nature , and *the multitude* of **human works** ,
 ενεργουσης φυσεως , [και πληθος ανθρωπων]
 and **The Rulership** of **All** those under **Heaven** ,
 και δεσποτειαν παντων των υπ' ουρανον ,
 and **All The Good Insights** found in that which is to be increased
 και αγαθων επιγνωσιν] εις το αυξανεσθαι
 in the increase and is to be multiplied in multitude (**Rep 587C**) .
 εν αυξησει και πληθυνεσθαι εν πληθει .

And *That Through* which *The Encircling Course* of *The Gods* ,
 και δια εγκυκλιων δρομηματος θεων
Every Soul that is in-the-flesh , has been *Prepared for* *The Contemplation* of *Heaven* ,
 πασαν ψυχην ενσαρκ<ο>ι , παρασκευασας εις κατοπτ<ε>ιαν ουρανου
 and *The Course* of *All The Heavenly Gods* and *for The Intuitive-Knowledge*
 [και δρομηματος ουρανιων θεων] και γνωσιν
 into *The Divine Power* of *Divine Works* and by *Witnessing The Energies* of *Nature* ,
 <<εις θεις δυναμεως>> [θειων εργαων] και <<μαρτυριαν>> ενεργειας φυσεως ,
 and by going into the *Tokens/Signs/Indications* of *Goods*
 τε εις σημειω<σιν> αγαθων
 In *The Intuitive-Knowledge* of *Divine Powers*]] ;
 [[εις γνωσιν θειας δυναμεως]] ,
 by *Knowing* the unruly fate of “good things” and “bad things” ,
 γνωσαι οχλουμενης μοιρας αγαθων και φαυλων ,
 and by *Discovering All The Marvelous Good Works* .
 και ευρειν πασαν δαιδαλ- [αγαθων]-ουργιαν .

4

And it belongs to *Selves* to live and to pass away
 τε <υπ>αρχε<ι> αυτοις βιωσαι τε και αφ<αν>ισθηναι
in relation to the determined fate of *The Encircling Course* of *The (7) Gods* ,
 προς μοιραν <εγ>κυκλιων δρομηματος θεων ,
 and to be dissolved into (*Time* .)
 και αναλυθηναι εις [ο] <...
 And on the one hand , there will be some whose names will live-on ,
 και μενε σονται οι ονομαστοι >
 by leaving-behind upon *The Earth* Mighty Memorials of Their Artistry ;
 καταλιποντες επι της γης μεγαλα απομνημονευματα τεχνουργηματων :
 whereas on the other hand , *Time* will hide in darkness the names of the many .
 <δε <ο> χρονος αμαυρωσει <τα> ονοματα των πολλων .
 And every generation of ensouled flesh , and every skilful work of fruit from seed ,
 και πασαν γενεσιν ενψυχου σαρκος [και πασας τεχνουργιας] καρπου σπορας
 will be received by destruction ;
 <διαδεξεται φθορα> :
 whereas *those* that become *less* will be *Renewed* by *Necessity*
 <δε> τα αλαττουμενα ανανεωθησεται [αναγκη]
 and by *The Renewal* of *The Gods* and by *The Encircling Numbered Course* of *Nature* .
 [και ανανεωσει] θεων [και <εγ>κυκλιων εναριθμω δρομηματι φωσεως] .
 For *All The Kosmic Blendings* are *The Judgments* of *The Divine* ,
 γαρ πασα η κοσμικη συγκρασις <εκκριμαται> το<υ> θε<ι>ου ,
by-being-perpetually-renewed by *Nature* ;
 ανανεουμενη φυσει :
 for *Nature* has also *been Established* in *The Divine* .
 γαρ η φυσις και καθεστηκεν εν τω θε<ι>ω .

Book 4

The Holy Logos of Hermes to Tat .

Ερμου προς Τατ .

The Krater (The Bowl) . [The Monad .]

ο κρατηρ . [η μονας .]

1A Hermes: [[Seeing that **The Demiurgos** had made **The Whole Kosmos** ,
[[Επειδη ο δημιουργος εποιησεν τον παντα κοσμον]]
not with hands but by **The Logos** ,
[ου χερσιν αλλ' λογω]
so that Self must be understood *In This Way* ,
[[ωστε υπολαμβανε ουτως ,
and since **That** which **Is Solely One Is Always Present** and Creates **All** ;
και ως του μονου ενος οντος αι παροντος και ποιησαντος παντα ,
and thus **He** Fashions **The Real Beings** by **The Will** of **Self** .
και δημιουργησαντος τα οντα τη θελησει αυτου .]]

1B For such is **That** which is **Incorporeal** ;
<...> γαρ <οι>ουτο εστι το <α>σωμα<τον>
Self Is not tangible , nor visible , nor Measurable ,
ουχ απτον , ουδε ορατον , ουδε μετρητον ,
nor partible , nor Like Anything else .
ουδε διαστατον , ουδε ομοιον τινη αλλω .
For **That** is not **Fire** , nor **Water** , nor **Air** , **nor Breath** ;
γαρ <<εκεινος>> εστιν ουδε **πυρ** , ουτε **υδωρ** , ουτε **αηρ** , ουτε **πνευμα** :
whereas **All These came to Be Through Self** .
αλλα παντα <ταυ>τα <γεγονεν> υπ' αυτου
For by **Being Good** ,
γαρ ων αγαθος ,
This solely applies to **Himself** .
τουτο μονω αναθειναι εαυτω .

2 Then since **The Demiurgos** had made **The Whole Kosmos** ,
<<δε επει ο δημιουργος εποιησαν τον παντα κοσμον , >>
He Willed that **The Earth** also **Be Adorned** ,
ηθελσε την γην και κοσμησαι :
and thus **The Human Body** was sent down as an **Adornment** of **The Father** ;
δε τον ανθρωπον σωματος κατεπεμψε κοσμον θειου ,
The Living Mortal Image of an **Immortal Living Being** .
ζων θνητον <εικονα> αθανατου ζωου .
For **The Human-being** came to be **to Contemplate The Works** of **The God** ;
<...> γαρ ο ανθρωπος [[εγενετο]] θεατης των εργαων του θεου :
and for this purpose ; that **He** might **Recognize/Know**
και <επι τουτο , [ε]γνωρισαι
The Kosmic-Adornment that **He Created** , with **Wondrous/Numinous/Mystic Awe** !
τον κοσμον το τον ποιησαντα [ε]θαυμασαι .
And thus on the one hand , **The Kosmos** of **Living-Beings** has **The Advantage/Profit**
[[και μεν ο κοσμος των ζων επλεονεκτει

of **Life** and also of **The Adornment** of **The Logos** and of **The Intellect** .
του ζωου και του κοσμου τον λογον και τον νουν.]]

3 Thus on the other hand , **The Human-being** has **The Advantage/Benefit**
<... δε ο ανθρωπος [ε]πλεονεκται
over **The Life** of other Living-beings
[του ζωου] των <αλλων> ζων
and of **The Adornment** of **The Logos** and of **The Intellect** .
και του κοσμου] τον λογον και τον νουν.>>
Therefore , O Tat , on the one hand , **The Logos** was **Appportioned** in **All Human-beings** ;
ουν , ω Τατ μεν τον λογον εμερισε [εν] πασι τοις ανθρωποις ,
whereas on the other hand , **Intellect** was **not yet Appportioned** to **All** ,
δετον νουν ουκετι ,
but **not** through **ill-will** towards **some** ; for **ill-will** does **not** arise from **Heavenly-Source** ,
ου φθονων τισιν : γαρ ο φθονος ουκ αρχεται ουραν<ο>θεν ,
since it is **contrived down-below** ,
δε συνισταται κατω
in **the souls** of those human-beings who are **not** in possession of **Intellect** .
ταις ψυχαις των ανθρωπων μη εχοντων νουν .

Tat: Therefore , O Father , for what **Reason** did **The God** not **Appportion Intellect** to **All** ?
ουν , ω πατερ , Δια τι ο θεος ου εμερισε τον νουν πασιν ;

Hermes: **He Willed** , O Son , that **This Intellect** should be situated in **The Middle** ,
Ηθελησεν , ω τεκνον , τουτον ιδρυσθαι εν μεσω
just as if it were a **Prize-Won** by **Their Souls** .
ωσπερ αθλον ταις ψυχαις .

4 Tat: And **where** was **Self** situated ?
Και που αυτον ιδρυσατο ;

Hermes: **He** sent down **A Great Bowl Filled** with **This** ; by **Appointing A Herald/Messenger** ,
κατεπεμψε μεγαν Κρατηρα πληρωσας τουτου , δους κηρυκα
and **He Ordered Self** to **Proclaim** to **The Hearts** of **Human-beings** in the following way ;
και εκεκευσεν αυτω κηρυξαι ταις καρδιαις των ανθρωπων ταδε :
“Baptize **The Power** of **Thy-Self** in **This Bowl** ,
Βαπτισον η δυναμενη (*The Hypotenuse*) σεαυτην εις τουτον τον κρατερα ,
by Recognizing for what purpose Thou has come to be ,
<<γνωριζουζα επι τι γεγονας , >>
and **by Trusting** that Thou shall **Ascend** to **The One** who sent down **The Bowl** .”
<και> πιστεuousα οτι ανελευση προς τον καταπεμψαντα τον κρατηρα .
Thus on the one hand , **those** who **Took Notice** of **The Proclamation** ,
ουν μεν οσοι συνηκαν του κηρυγματος ,
were also **Baptized by Intellect** ,
και εβαπτισαντο του νοος ,
These Selves that **Participated** of **The Intuitive-Knowledge** ,
ουτοι μετεσχον της γνωσεως ,
also became **Perfect Humans by Receiving Intellect** .
και εγενοντο τελειοι ανθρωποι δεξαμενοι τον νουν .
Whereas on the other hand , **those** who missed **The Proclamation** ,
δε οσοι ημαρτον του κηρυγματος ,

on the one hand , **these selves** have of **The Rational** ,
 μεν ουτοι <εχοντες <τον> λογ[ικ]ον ,
 whereas on the other hand , **they** had **not yet also Gained Their Intellect** .
 <δε> μη προσειληφότες τον νουν .
 And on the one hand , **these** were **ignorant** ,
 <και μεν ουτοι > , αγνοουντες
 for what **purpose** **they** had come to be , and from what **Source** .
 επι τι γεγονασι και υπο τινος .
5 Whereas on the other hand , **the perceptions** of **these people**
 [δε αι αισθησεις τουτων
resemble those of irrational living-beings ;
 παραπλησιαι ταις των αλογων ζωνων]
 by **both** having a **bad-mixture** of **passion** and **rage** ,
 <συν> εχονται α>κρασια και εν θυμω και εν] οργη ,
by not Admiring Those Objects which are **Worthy** of **Their Attention** ,
 ου θαυμαζοντες <<τα> ου αξια θεας ,
 but instead , **they** **cling** to the pleasures and appetites of **their bodies** ,
 [δε] προσεχοντες ταις ηδοναις και ορεξεσι των σωματος ,
 and by trusting that human-beings came to be for that purpose .
 και πιστευοντες τον ανθρωπον γεγονεναι δια ταυτα .
 Whereas **Those** that **Participated** of **The Gift** of **The God** ,
 δε οσοι μετεσχον της δωρεας υπο του θεου ,
These , O Tat , are **Immortal** instead of **mortal** ; by comparison with **the others** .
 ουτοι , ω Τατ , εισι αθανατοι αντι θνητων , κατα συγκρισιν των ετερων :
 For **They Comprehend All** by **The Intellect** of **Themselves** ;
 <γαρ> εμπεριλαβοντες παντα τω νοι εαυτων ,
All those upon **The Earth** , and **Those** in **Heaven** ,
 τα επι γης , τα εν ουρανω ,
 and **Those Beyond Heaven** if there are any ,
 και υπερ ουρανον ει τι ,
 and by having been **Lifted** to **That Height** , **Themselves See The Good** ,
 υψωσαντες τοσουτον εαυτους ειδον το αγαθον ,
 and **by Seeing/Realizing** , that **They** are led to believe that the time spent here is a misfortune ,
 και ιδοντες , ηγησαντο την διστριβην ενθαδε συμφοραν ,
 and thus **They** disdain **All** that is **corporeal** , **by Hurrying** to **The One** and **Only Good** .
 <και> καταφρονησαντες παντων των σωματικων , σπευδουσιν επι το εν και μονον <αγαθον> .
6A **This Self** , O Tat , is **The Energy** of **Intellect** ;
 αυτη , ω Τατ , εστιν η <ενεργεια> του νου ,
The Abundance of **Knowledge** of **Those** that are **Divine**
 ευπορια επιστημη<ς των θειων
 and **It Is The Full-Intellection** of **The God** , by **The Bowl Being Divine** .
 και [η] κατανοησεως του θεου [[του κρατηρος]] [οντος θειου] .
6B Tat: And I , O Father , wish to be **Baptized** of **The Bowl** .
 Καγω , ω πατηρ , βουλομαι βαπτισθηναι <<του κρατηρος>> .
Hermes: If You , O Son , do **not** first **hate** the **body** , You will **not** be able to **Love Thy-Self** ;
 Εαν , ω τεκνον , μη πρωτον μισησης το σωμα , ου δυνασαι φιλησαι σεαυτον :

whereas by **Loving Thy-Self** , Thou will **Possess Intellect** ;
δε φιλησας σεαυτον , εξεις νουν ,
and by **Possessing Intellect** , Thou will also **Participate** of **His Knowledge** .
και εχων τον νουν , και μεταληψη της επιστημης .

Tat: In what way do You mean this , O Father ?
Πως λεγεις ταυτα , ω πατερ ;

Hermes: For it is manifestly impossible , O Son ,
γαρ εστιν δηλαδη Αδυνατον , ω τεκνον ,
to come to be about both , the mortal and The Divine .
γινεσθαι περι αμφοτερα , τα θνητα και τα θεια .
For there are Two Kinds of **Beings** , **corporeal** and **Incorporeal** ;
γαρ οντων δυο των οντων , σωματος και ασωματου ,
in which there exists **the mortal** and **The Divine** ,
εν οις το θνητον και το θειον ,
and the one who wills to make their choice is left free to seize either one .
τω βουλομενω η αιρεσις καταλειπεται ελεσθαι θατερου .
And in such a selection , it is not possible to seize both ;
τε [εν] οιο<ν> [η εξαιρεσις] [εστιν] ου καταλαβειν αμφοτερα :
for if **the activity** of the one is **Lessened**
γαρ το ετερον ελαττωθεν
it thus brings to Light/Reveals **The Energy (Greater)** of **The Other** .
δε εφανερωσιν την ενεργειαν του ετερου .

7 Therefore on the one hand , **The Energy** of **The Better Choice**
ουν μεν η [ενεργεια] του κρειττονος αιρεσις
happens to be **The Most Beautiful** for The One who chooses ,
τυγχανει καλλιστη τω ελομενω ,
for **Self** not only **Preserves/Saves** the **Human-being**
<<ου μονον>> αποσωζουζα τον ανθρωπον
but **Self** also **Reveals Their Piety in Relation to The God** .
αλλα και επιδεικνυσα ευσεβειαν προς <τον> θεον .
Whereas on the other hand , **the activity** of the worse choice
δε η του ελαττονος
on the one hand , happens to be **the undoing** of the **human-being** ,
μεν απωλεσεν τον ανθρωπον ,
whereas on the other hand , **it** is none the less **out-of-tune to The God** ,
δε ουδεν <ηττοι> επλημμελησεν εις τον θεον
or simply **this** ; since **just as those in processions** who pass through **The Middle** ,
[η μονον τουτο] : οτι καθαπερ αι πομπαι παρερχονται μεσον ,
cannot **activate** any of the **Powers** in Selves (**Republic 621A**) ,
μητε ενεργησαι τι δυναμεναι αυται ,
since **These** have been obstructed , **in the same way**
δε τους εμποδιζουσαι , τον αυτον τροπον
these also simply **pass in procession** in **The Kosmos** ,
ουτοι και μονον πομπευουσιν εν τω κοσμω ,
by being led along by the **corporeal pleasures** .
παραγενομ[εν]οι υπο των σωματικων [ηδονων] .

8A Therefore , O Tat , since these affairs have to be in this way ,
 δε , ω Τατ , τουτων εχοντων ουτως ,
 on the one hand , **Those** that *Issue/Arise/Spring from The God*
 μεν τα υπαρξε παρα του θεου
will also Issue/Arise/Spring from The God for us ,
 [τε] και υπαρξει ημιν ,
 and on the other hand , may **Those** be Followed by us, and may we not *fall short* ;
 δε τα ακολουθησατω αφ' ημων , και μη υστερησατω :
 since on the one hand , **The God Is without blame** .
 επει μεν ο θεος αναιτιος ,
 Therefore on the other hand , we are *the causes* of *the vices* ;
 δε ημεις αιτιοι των κακων ,
by preferring these , instead of **The Virtuous Goods** (Odyssey Bk1:32-34) .
 προκρινοντες ταυτα των αγαθων .

8B Do You See , O Son , how many bodies
 < . . . > ορας , ω τεκνον , ποσα σωματα
 and how many Choruses of Daimons/Spirits and how many Orbits of Stars ,
 και ποσους χορους δαιμονων και δρομους αστερων ,
 we must pass through in succession , in order that we may press on towards
 ημας δει διεξελθειν <<κατα συνεχειαν>> , ινα σπευσωμεν προς
The One and Only God !
 τον ενα και μονον θεον .
 For **The Good Is Un-crossable** ; and since **Self Is Unlimited** , and **Endless** ;
 γαρ το αγαθον < . . . α>διαβατον , και απεραντον , και ατελες ,
 thus **Self Is By-Self** and **Without-Beginning/Cause** ,
 δε αυτω και αναρχον ,
 9 but to us , **Her Intuitive-Knowledge** appears to have **A Beginning** .
 δε ημιν την γνωσιν δοκουν εχειν αρχην .
 Since the **Intuitive-Knowledge** of **That** which is to be **Known**
 ουν η γνωσις <<του γνωσθησομενου>>
 does not begin to *come to be* from **Self** ;
 ουκ αρχη γινεται αυτου ,
 since it is (only) for us that **The Beginning** is produced .
 αλλ' ημιν την αρχην παρεζεται .
 Therefore , let us lay hold of **The Beginning** , and let us **Journey** with all speed !
 ουν λαβωμεθα της αρχης , και οδευσωμεν απαντι ταχει .
 and **Return** to **Those Ancient Sources** ;
 και ανακαμπτειν επι τα παλαια αρχαια :
 for *the forsaking* of our intimates and those present is very difficult ,
 γαρ το καταλιποντα τα συνηθη και παροντα εστι πανυ δυ>σκολ[ι]ον
 for on the one hand , **Those** that are **Apparent** delight/gladden/cheer us ,
 γαρ μεν τα φαινομενα τερπει ,
 whereas on the other hand , **Those** that are **Invisible** make us disbelief .
 δε τα αφανη ποιει δυσπιστιαν .
 But those that are **more-apparent/visible** are *those* that are **vicious** ;
 δε φανερωτερα εστι τα κακα :

since **The Good** is **Invisible** to those that are **visible** ;

δε το αγαθον αφανες τοις φανεροις :
for there is **no form nor shape** for **Self**.

γαρ εστιν ου μορφη ουτε τυπος αυτω .

For it is impossible for **The Incorporeal** to be manifest to the **corporeal** through this ;
<<γαρ αδυνατον ασωματον φανηναι σωματι>> δια τουτο ,

since on the one hand , **Self Is Like Self** ,

<οτι> μεν εστιν ομοιον αυτω ,
whereas , **Self Is Unlike All The Others** .

δε ανομοιον πασιν τοις αλλοις .

For **Self** is **Different** from **The Like in relation to The Unlike** ,

[αυτη διαφορα του ομοιου προς το ανομοιον ,
and **to the deficiency** of **That** which is **Unlike in relation to The Like** .

και υστερημα τω ανομοιω προς το ομοιον .]

10

For **The Monad Is The Source** and **Root of All** !

<...> [[γαρ η μονας, ουσα αρχη και ριζα παντων]]

For **The Divinity Is** in **All** as if **Self** were **Their Root** and **Source** .

<γαρ ο θεος εστιν εν πασιν ως αν ριζα και αρχη .

Therefore nothing exists without **A Source** ;

δε ουδεν ανευ αρχης :

whereas **The Self Source Springs** from **nothing other than Self** ,

δε <η αυτη αρχη> [εξ] ουδενος αλλ' η αυτης ,
if indeed **She Is The Source** of **The Others** .

ει γε εστι αρχη των ετερων .

For **Self Is The Source** of **Self** ,

[γαρ αυτηεστιν <<αρχη>> <αυτης> ,

since **She does not happen to be a source** from **Other Sources** .

επει μη ετυχεν] [ουσα] αρχης αλλης .

Therefore , **The Divine Being Is Like A Monadic Source** .

ουν ο θεος <εοικεν μοναδι [[αρχη]] .

For by **The Monad Being The Source** and **Root of All Numbers** ,

<<γαρ η μονας ουσα αρχη και ριζα παντων >> <αριθμων> ,

Self Encompasses/Embraces Every Number ,

εμπεριεχει παντα αριθμον ,

yet **Self** is **Encompassed by no Number** ; and yet **Self Generates Every Number** ,

εμπεριεχομενη υπο μηδενος , και γεννα παντα αριθμον ,

whereas **Self** is **Generated by no other Number** .

γεννωμενη υπο μηδενος ετερου αριθμου .

11A

Therefore **All** that is **Generated** is **incomplete/imperfect** , and **divisible** ,

δε παν το γεννωμενον ατελες , και διαιρετον ,

and is subject to **increase** and **decrease** ;

και αυξητον και μειωτον :

whereas **That** which is **Complete/Perfect** is subject to **none** of these conditions !

δε τω τελειω γινεται ουδεν τουτων .

And on the one hand , **That** which **Increases** , **Increases** by **Virtue** of **The Monad** ,

[και μεν το αυξητον αυξανεται απο της μοναδος ,

whereas on the other hand , that which is overpowered ,
 δε αλίσκεται
 is overpowered by the weakness/powerlessness of Self ,
 υπο της ασθενειας αυτου ,
 by no longer being Able *to Give-way* to **The Monad** .
 μηκετι δυναμενον χωρησαι την μοναδα .]

11B O Tat , **I** have *Drawn Self* , as far as possible , in *The Likeness* of **The God** for Thee ;
 , ω Τατ , υπογεγραπται αυτη κατα το δυνατον εικων του θεου σοι :
 if perhaps Thou *Truly Gaze upon* and *Intellect (This Likeness)*
 ει ην ακριβως θεαση [και νοησεις]
 with *The Eyes* of Thine **Heart** ,
 τοις οφθαλμοις της καρδιας
Trust Me , Son , Thou will find *The Direction* of **The Road Above** ;
 πιστευσον μοι , τεκνον , ευρησεις τα προς της οδον ανω :
 but more to the point , *The Self Vision* of *The Likeness* will *Guide* Thee .
 δε μαλλον η αυτη <θεα> [εικων] οδηγησει σε .
 For *The Vision Possesses A Certain Characteristic* ;
 γαρ [η θεα] εχει τι ιδιον :
of taking possession of **Those** who have *Attained* to **Be Spectators** ,
 φθασαντας τους καρεχει θεασασθαι
 and *Draws Them Upward* ,
 και ανελκει
just as it is said , that **The Magnetic Stone Draws** the iron (**Ion 533E**) .
 καθαπερ φασιν η Μαγνητις λιθος τον σιδηρον .

FYI

Either Tat or Thoth is the Egyptian Name for The Hellenic Hermes .
 Bear in Mind that The Ancient Hellenes and The Ancient Egyptians
 were very Closely Related in Mind according to **Plato** in *The Critias*

Book 5

The Logos of Hermes to His Son Tat

Ερμου προς υιον Τατ

That God is Invisible , and yet Is Most-Manifest .

οτι θεος αφανης <...> εστι φανερωτατος .

Hermes: **The Logos** that follows , O **Tat** , I will also explain in detail to **Thee** ,

1A τον λογον τονδε , ω Τατ , Και διεξελευσομαι σοι

That Which is **Greater** than a **Name** .

ης κρειττονος ονοματος .

in order that **Thou** does not remain uninitiated in **The Mysteries** of **The God**

οπως μη αμνητος του θεου

Therefore **Thou** must **Intellect In What Way** I mean this ; for by **Intellecting**

δε συ νοει πως (λεγω : γαρ νοουντι

that which is imagined by the many to be hidden/invisible/unseen

το δοκουν τοις πολλοις αφανες

will become most manifest to **Thee** .

γενησεται φανερωτατον σοι .

... for **God** would not **Be** if **She** were invisible .

<...> [γαρ αν ου ει ην αφανες .]

For **All** that has been brought into **The Light** is **begotten** ,

1B γαρ παν το φαινομενον γεννητον :

for **All** has/have been made **visible** .

γαρ εφανη .

Whereas on the other hand , **That** which is **Invisible Always Is** ;

δε το αφανες αιεστι :

for **Self** has no **need** to be **manifest** ; for **God Always Is** ;

γαρ ου χρηζει φανηναι . γαρ <...> αιεστι :

and **He Makes All** the rest **visible** , by **Self Being Invisible** , by **Always Being** .

και ποιει παντα τα αλλα φανερα , αυτος ων αφανης , ως αιε ων .

Therefore , **All** are **visible** , but **Self** is not **visible** ,

<ουν παντα> φανερων , αυτος ου φανερoutai ,

since **Self** is **not** brought into being in **images of imagination** ,

αυτος ουκ γεννωμενος εν φαντασια ,

since **All** are **visible images** .

[[δε]] παντα φαντασιων .

For it is only **those** that are **begotten** that belong to **the imagination** ;

γαρ μονων των γεννητων εστιν η φαντασια :

for **the imagination** is nothing else than **generation** .

γαρ η φαντασια ουδεν η γενεσις .

Surely then it is **Clear** that **The One** is **Un-generated** and **Not-manifest/In-visible** ;

δη δηλον οτι ο εις αγεννητος αφαντασιαστος :

but if not-manifest , then **The One** is also Un-seen/Hidden/Invisible .

<δε ει αφαντασιαστος ,> και αφανης .

2

Thus *All* are *visible images* , because *All* are brought to *Light* ,
 δε παντα τα φαντασιων , δια παντων φαινεται ,
 and especially , in *All those which Self* may also *Will* to be brought to *Light* .
 και μαλιστα , εν πασι οις αυτος αν και βουληθη φανηναι .
 Therefore , O son *Tat* , *Thou* must first *Pray* to *The Lord* and *Father* ,
 ουν ο τεκνον Τατ , συ πρωτον ευξαι τω κυριω και πατρι ,
 who is not only in *The Good* ,
 [ουχ] μονω ενι τω <αγαθω>
 but also *The One from Which* , that you may find *Favor* ,
 αλλ' και ο εις αφ' ου , τυχειν ιλεω ,
 in order that *Thou* may be able to *Intellect The God* so *Venerable* ,
 [[ινα σοι δυνηθης νοησαι τον θεον τηλικουτον ,]]
 and that even if *One Invisible Ray* of *Self (Rep 540)* may *Shine* to *Thine Mind* ,
 και καν μιαν αφανες ακτινα αυτου ελλαμψαι τη ση διανοια ,
 for *Intellection* alone *Sees That* which is *Invisible* ,
 γαρ νοησις μονη ορα το αφανες ,
 since *Self* is also *Invisible* ; then if *That* which is in *Thee* is also *Invisible is Thyself* ,
 ως αυτη ουσια και αφανες : <<δε ει το εν σοι και αφανες εστι σοι ,
 how can *Self Being In Himself* be made *visible* to thee through the eyes ?
 πως αυτος <ων> εν εαυτω φανησεται σοι δια των οφθαλμων ;>>
 But if *Thou* are *Able* to *See* with *The Eyes of Intellect* ,
 <δε> ει δυνασαι <<ιδειν>> τοις οφθαλμοις του νου ,
 then *He* will *Be* made *Visible* , O *Tat* ;
 φανησεται , ω Τατ :
 for *Intellection Sees The Lord* come to *Light*
 γαρ [νοησιν] [[ιδειν]] ο κυριος φαινεται
 with *No-ill-will* throughout *All* of *The Kosmos* .
 αφθονος δια παντος του κοσμου :
 And are *Thou* able to grasp *Self* with these hands ,
 και δυνασαι λαβεσθαι αυτης ταις χερσι ,
 and to behold *The Image* of *The God* ?
 [[και θεασασθαι την εικονα του θεου]]
 But if *That* which is *within Thyself* is *Invisible* to *Thyself* ,
 [[ει το εν σοι εστι αφανες σοι ,
 then how can *Self within Thyself* become *visible* to *Thyself* through the eyes ?
 δε πως αυτος εν σαυτω φανησεται σοι δια των οφθαλμων ;]]

3

If *Thou* wishes to *See Self* , then *Thou* must *Intellect The Sun* ,
 ει θελεις ιδειν αυτον , δε νοησον τον ηλιον ,
Thou must *Intellect The Way (28 Day Cycle [The 2nd Perfect #])* of *The Moon* ,
 νοησον τον δρομον σεληνης ,
Thou must *Intellect The Order* (The *Self/Same* Order) of *The Stars* .
 νοησον την ταξιν των αστερων .
Who Is *Self That Maintains That Order* ?
 τις ο τηρων την ταξιν ;

For *All Order* is *Well-Defined* by *Number* and *Place* .
 [γὰρ πᾶσα τάξις] [[περιωρίζεται ἀριθμῷ καὶ τόπῳ.]]
 to **Whom All The Gods** of **Heaven Yield** [*The One Place*] ,
 ὦ πάντες οἱ θεοὶ οὐρανοὶ εἰκουςιν
as if He were Their King and *Master* ,
 ὥσανει βασιλεὶ καὶ δυναστέϊ·
 and yet **This Great** and **Venerable Sun God** of **The Gods** in **Heaven** ;
 καὶ οὗτος ὁ μέγιστος ὁ τηλικούτος ἥλιος [[θεός]] τῶν θεῶν κατ' οὐρανὸν
Who is Greater than **Earth** and **Sea** ,
 ὁ μείζων γῆς καὶ θαλάττης ,
Submits Himself to having smaller *Stars Circling-Round Himself* .
 ἀνεχεται ἑαυτὸν ἔχων μικροτέρους ἀστέρας πολυεποντάς περ ἑαυτοῦ·
 Is **He** in *Awe* of anyone , or does **He** *fear* anyone , O Son ?
 αἰδούμενος τίνα , ἢ φοβούμενος τίνα , ὦ τέκνον ;
 Are not each one of **These Stars Well-Defined** by **Number/Measured Limits** ,
 ἕκαστος τούτων τῶν ἀστέρων <<περιωρίζεται ἀριθμῷ
 and have an *Appointed-Place* to move in .
 καὶ τόπῳ >>·
 Why do not **All The Stars** who are in **Heaven** make a **Like** and **Equal Course** ?
 <διά τι> οὐ<χ> <πάντες οἱ> ὄντες ἐν οὐρανῷ ποιοῦνται ὁμοίον ἢ ἴσον δρόμον ;
Who has *Defined The Place* and *The Length* of *The Course* for **Each One** ?
 τίς ὁ ὀρίσας τὸν τρόπον καὶ τὸ μέγεθος τοῦ δρόμου ἕκαστῳ ;
The Bear who *Turns* to *Self* about *Self* ,
 <ἢ> ἄρκτος , <<ἢ>> στρεφόμενη αὐτὴ περὶ αὐτήν ,
 and who carries round with **Her All** The Kosmos ,
 καὶ συμπεριφέρουσα πάντα τὸν κόσμον ,
 ... **Who** is that ... **The Air** ... **Who** owns this instrument/**Organ** ?
 <... τίς ὁ ; ... ὁ ἀήρ ... > τίς ὁ κектημένος τοῦτο τὸ ὄργανον ;
Who has **Thrown** Those Borders Around **The Sea** ?
 τίς ὁ περιβάλων τοὺς ὁρούς τῃ θαλάσσει ;
Who has *Firmly-Fixed* **The Earth** ?
 τίς ὁ ἐδράσας τὴν γῆν ;
 For there is **Someone** , O Tat , who is **The Creator** and **The Master** of *All of These* ;
 γὰρ ἐστὶ τίς , ὦ Τάτ , ὁ ποιητὴς καὶ δεποτὴς πάντων τούτων·
 for it is *Impossible* that either *Place* or *Number* or *Measure*
 γὰρ ἀδύνατον ἢ τόπον ἢ ἀριθμὸν ἢ μέτρον
 be Preserved/Watched/Kept **Separate** from *The Creating* .
 φυλαχθῆναι χωρὶς τοῦ ποιησαντος .
 For **All Order** is *Created* , *out of place* and *out of measure* that is *un-created* .
 γὰρ πᾶσα τάξις <ποιητὴ , ἀτοπία καὶ ἀμετρία ἀποιητός .
 and thus *Self* is only *That which Is* .
 δε μόνῃ ἢ >
 Whereas not even *This Self* is *without-a-master* , O Son ;
 ἀλλ' οὐκ οὐδὲ αὐτὴ ἀδεσποτός , ὦ τέκνον·
 and since *there is* something that is in disorder ,
 καὶ γὰρ ἐστὶν τι ἀτακτόν ,

which is in need of being possessed/contained/controlled/held/mastered

οτε εστι [ενδεες κατεχει

by **The Way** of **This Order** ,

τον τροπον τουτο της ταξεως]

and since **Self** is under the **mastership** of **no-order** ,

και <γαρ εστι υπο τον δεσποτην η αταξια> ,

Logos has not yet **Imposed Order** for **Self** .

τον μηδεπω ταξαντα την ταξιν αυτη .

If only it were possible for **Thee** to grow wings , and to soar into **The Air** !

5 ειθε ην δυνατον σοι γενομενω πτηνω αναπτηναι εις τον αερα ,

Being Placed/Fixed Between The Earth and **Heaven** to **See**

αρθεντα μεσον [της] γης και ουρανου ιδειν

on the one hand , **The Solid Earth** ,

μεν το στερεον γης ,

and on the other hand , **The Fluid Sea** ,

δε το κεχυμενον θαλασσης

and even furthermore **The Flowing Currents** of **Rivers** ,

δε τα ρευματα ποταμων ,

The Wandering Air ,

το ανειμενον αερος

The Sharp-Pointedness/Quickness of **Fire** ,

την οξυτητα πυρος ,

The –Singular– Course of **Stars** ,

τονδρομον αστρων ,

and **The Swift**ness of **The Turning-round-and-round About The Selves** of **Heaven** .

την ταχυτητα της περιβασεως περι ταυτα ουρανου .

According to which , **Most-Fortunate** , **Vision** of **That** , **Son** , to **See All The Selves**

ω , ευτυχεστατης , θεας εκεινης , τεκνον , ιδοντα παντα ταυτα

being borne along by **One Impulse** , **Contemplating**

<φερομενα> υπο μιαν ροπην θεασασθαι

The Un-Moved , **Moving** through **Those** that **Move** ,

τον ακινητον κινουμενον δια <των κινητων> ,

and **The In-Visible** being made **Visible** through **Those which He Makes** !

και τον αφανη φαινομενον δι' ων ποιει .

Self is **The Order** of **The Kosmos** ,

αυτη η ταξις του κοσμου

and **This Self** is **The Adornment/Kosmos** of **The Order** .

6 [και ουτος ο κοσμος της ταξεως] .

But if **Thou** also wishes to **Contemplate Self** through mortal creatures ,

ει και θελεις θεασασθαι <αυτον> δια των θνητων

those upon **The Earth** and those in **The Deep** . . .

των επι γης και των εν βυθω . . .

Intellect , **O Son** , the human-being being-formed in the womb ;

νοησον , ω τεκνον , τον ανθρωπον δημιουργουμενονεν τη γαστρι ,

and by **Examining-well in a precise way The Artisan**ship of **The Art** ,

και εξετασον ακριβως του δημιουργηματος την τεχνην ,

also **Learn Who The Artisan** is that **Fashions**
και μαθε τις ο δημιουργων
This Beautiful and **Divine Image** of The Human-Being .
ταυτην την καλην και θειαν εικονα [του ανθρωπου] .
Who it is that **Circumscribed Those Eyes** ?
τις ο περιγραψας τους οφθαλμους ;
Who it is that has **pierced--through** the nostrils and the ears ?
τις ο τρυπησας τας ρινας και τα ωτα ;
Who it is that has **laid-open** the mouth ?
τις ο διανοιξας το στομα ;
Who it is that **has-stretched-out** the sinews and **bound them fast** ?
τις ο εκτεινας τα νευρα και δεσμευσας ;
Who it is that has **channeled** the veins?
τις ο οχετευσας τας φλεβας ;
Who is it that has **hardened** the bones ?
τις ο στερροποιησας τα οστεα ;
Who it is that **has thrown** the skin **over** the flesh ?
τις ο περι- <το> δερμα -βαλων τη σαρκι ;
Who is it that has **separated** those fingers ?
τις ο διελων τους δακτυλους ;
Who it is that **has widened** the base for the feet ?
τις ο πλατυνας <την> βασιν τοις ποσι ;
Who is it that **has bored** those ducts ?
τις ο διορυξας τους πορους ;
Who it is that **has stretched** the spleen ?
[[τις ο εκτεινας τον σπληνα ;]]
Who it is that **has made** the heart into the shape of a cone , and joined the sinews to self ?
τις ο ποιησας την καρδιαν πυραμοειδη , <και> συνθεις τα νευρα <αυτη>;
Who it is that **widened** the liver ?
τις ο πλατυνας το ηπαρ ;
Who it is that **hollowed-out** the cavity of the lungs ?
τις ο συραγγωσας τον πνευμονα ;
Who it is that **made** the abdomen capacious?
τις ο ποιησας την κοιλιαν ευρυχωρον ;
Who is it that has **formed** the most honorable parts **to be seen** ,
τις ο εκτυπωσας τα τιμιωτατα εις το φανερον ,
and **concealed** the parts that are unseemly/ugly ?
και κρυψας τα αισχρα ;
See how many **Arts** for **One Mass** , and how many **Works of Art** are **Enclosed within**
7 ιδε ποσαι τεχναι μιας υλης , και ποσα εργα <εν>
One Compass/Scope ; and **All Very-Beautiful** , and **All Made-to-Measure** ,
μια περιγραφη ; και παντα περικαλλη , και παντα μεμετρημενα ,
yet **All** exist **in Difference** .
δε παντα εν διαφορα .
Who has **Made All These** ? **What Mother** , **What Father** ,
τις εποιησε παντα ταυτα ; ποια μητηρ , ποιος πατηρ ,

if not **The Invisible Divinity** ,
 ει μη ο αφανης θεος ,
Who has **Fashioned All** by **The Will** of **Himself** ? [“What Dread Hand !?”]
 <ο> δημιουργησας παντα τω θεληματι εαυτου ;
 And on the one hand , **no one** says that
 και μεν ουδεις φησι
 a statue or a portrait/image has come to be without a sculptor or a painter ;
 8 ανδριαντα η εικονα γεγονεναι χωρις ανδριαντοποιου η ζωγραφου :
 while on the other hand , **some say** that such a work as **This** arises without an **Artisan** !?
 δε το δημιουργημα τουτο γεγονεν χωρις δημιουργου ;
 O the blindness of **the many** , O the irreverence of **the many** ,
 ω τυφλοτητος της πολλης , ω ασεβειας της πολλης ,
 O the senseless-ness of **the many** !
 ω αγνωμοσυνης της πολλης .
 Never , **O Son Tat** , deprive the Fabrications of their **Maker** ;
 μηδεποτε , ω τεκνον Τατ , αποστερησης τα δημιουργηματα του δημιουργου :
 but rather **say that He** is **Superior** to all those that arise in **The Name** of **That God** .
 δε μαλλον [εστιν κρειττων οσος τοσουτος <...> κατα ονοματος θεου .]
 For who else is **The Father** of **All** ? Surely **Only This Very One** ?
 9 <γαρ τις αλλος> εστιν ο πατηρ παντων ; η μονος ουτος ;
 And **This Work** is for **Self** ; **That** which **The Father Is** .
 και τουτο το εργον εστι αυτω , <το> πατερα ειναι .
 But what if you also force me to speak more-boldly , **then I will say** of **This**
 δε τι ει αναγκηζεις με ειπειν τολμηροτερον , τουτου
 that **The Ousia** is **That** which **Moves** and **Makes All** ;
 <η> ουσια εστιν το κινειν και ποιειν παντα :
 and **just as** it is impossible for anything to come to be without a **Maker** ,
 και ωσπερ εστι αδυνατον τι γενεσθαι χωρις του ποιουντος ,
so also it must be that **This Maker** **not** exist , **if Self** is **not Always Making All** ;
 ουτω και δει τουτον μη ειναι , ει μη αι ποιουντα παντα ,
 in **Heaven** , in The **Air** , in The **Earth** in **The Deep** , in **Every** part of **The Kosmos** ,
 εν ουρανω , εν αερα , εν γη , εν βυθω , εν παντι <μερει> του κοσμου ,
 in **All** that **Truly Is** (Hypotheses 2-3)
 εν παντι τω οντι
 and in **All** that **is not Truly** of **The All** . (Hypotheses 4-9 Parmenides)
 και τω μη οντι [του παντος] .
 For there is nothing in **All** that which is not **Self** ;
 γαρ εστιν ουδεν εν παντι εκεινω ο εστιν ουκ αυτος .
 for **Self** is both **The Beings** and the **non-Beings** ;
 γαρ αυτος εστιν και τα οντα και τα μη οντα :
 on the one hand , **Self** has made **The Beings Visible** ,
 μεν εφαν- τα οντα -ρωσε ,
 whereas on the other hand , **Self Contains** the **non-Beings** in **Itself** .
 δε χει τα μη οντα εν εαυτω .
This Very God is **Greater** than a Name . **This Very One** is **Invisible** ,
 10A ο ουτος θεου κρειττων ονοματος . ο ουτος αφανης ,

This Very One is **Most-Visible** .

ο ουτος φανερωτατος .

This Very One is **Seen/Contemplated** by **The Intellect** ,

ο ουτος θεωρητος τω νοι ,

This Very One is **visible** to the eyes .

ο ουτος ορατος τοις οφθαλμοις .

This Very One is **body-less** ,

ο ουτος ασωματος ,

This Very One is **many-bodies**,

ο (ουτος) πολυσωματος ,

or rather **the body** of **All** .

δε μαλλον σωματος παντος .

There is nothing which is not **This Very Self** ;

εστιν ουδεν ο εστιν ουκ [[ουτος]] :

for **All** which exist are also **This Very One** .

γαρ παντα <α> εστι εστι και ουτος .

And because of this , **Self Contains All names** (Meno 81D) ,

και δια τουτο αυτος εχει απαντα ονοματα ,

since **All** the names of **Self** are of **One Father** ;

οτι <παντα αυτου> εστι ενος πατρος :

and because of this , **Self has no name** ,

και δια τουτο αυτος εχει ουκ ονομα ,

since **Self** is **The Parent** of **All** .

οτι εστι πατηρ παντων .

Therefore , who **has the ability to Eulogize Thee**

10B

ουν τις δυναιτο ευλογησαι σε

or **on behalf of / for the sake of Thee** , or **in relation/regards/respect to Thee** ?

υπερ σου η προς σε ;

And **Where** then , shall I look when I **Eulogize Thee** ?

και που δε βλεπων ευλογησω σε ,

Upward , downward , inward , outward ?

ανω , κατω , εσω , εξω ;

For **Thou** Are **The Place** of **All The Beings** ;

γαρ συ <ο> τοπος <<των οντων>> :

for there is **no other place** nor **any other real being** beside **Thee** ,

εστιν ου αλλος τοπος [ουδε] [[ουδεν αλλο]] [[των οντων]] παρα σε ,

since **All** are **In Thee** . . . and **All** are **From Thee** ;

δε παντα εν σοι . <...> παντα απο σου :

Giving All , and **Receiving nothing** ; for **Thou Contains All** ,

διδως παντα , και λαμβανεις ουδεν : γαρ εχεις παντα ,

and there is nothing which **Thou** does not **Contain** .

και ουδεν ο ουκ εχεις .

And thus , for **the sake of what** shall I **Praise Thee** ?

11

και δε υπερ τινος υμνησω <σε> ;

For the sake of Those which **Thou** has made ,

υπερ ων εποιησας ,

or *for the sake of* those which **Thou** has not made (mortal-beings) ?
 η υπερ ων ουκ εποιησας ;
For the sake of those which **Thou** has made **visible** ,
 υπερ ων εφανερωσας ,
 or *for the sake of* Those which **Thou** has **Hidden** ?
 η υπερ ων εκρυψας ;
 And then **Why** shall **I Praise Thee** ?
 και δε δια τι υμνησω σε ;
 by **Being** of **Myself** ?
 ως ων εμαυτου ;
 By possessing **Something** personal/private/individual/intimate ?
 ως έχων τι ιδιον ;
 By **Being** other/different ?
 ως ων αλλος ;
 For **Thou Are whatsoever I am** ; **Thou Are whatsoever I do** ,
 γαρ συ ει ο αν ω , συ ει ο αν ποιω ,
Thou Are whatsoever I say .
 συ ει ο αν λεγω .
 For **Thou Are All** ,
 γαρ συ ειπαντα ,
 and there is **nothing** else which is not of **Thee** .
 και εστιν ουδεν αλλο ο ει μη συ .
Thou Are All that have come to **Be** ,
 συ ει παν το γενομενον ,
 and **Thou Are All** that have **not** come to **Be** .
 συ το μη γενομενον .
 On the one hand , **Thou Are Intellect , Intellecting** ;
 μεν <ει> νους , νοουμενος :
 whereas on the other hand , **Thou Are Father , Fabricating** ;
 δε πατηρ δημιουργων :
 Furthermore , **Thou Are God , Energizing** ;
 δε θεος ενεργων :
 and **Thou Are Good** , by **Making All** .
 [και] αγαθος , ποιων παντα .
 For on the one hand , **Matter** is **Composed of the smallest particles of Air** ,
 [γαρ μεν υλης το λεπτομεσεστερον αηρ ,
 whereas on the other hand **Air** is **Composed of the smallest particles of Soul** ,
 δε αερος ψυχη ,
 while **Intellect** is also **Composed of the Smallest Particles of Soul** ,
 δε νους ψυχης
 while **God** is **Composed of the smallest particles of Intellect** .
 δε θεος νου .]

22 Aug 2017

10 June 2026

Book 6

The Logos of Thrice-Great Hermes

του τρισμεγιστου Ερμου .

*That **The Good** Is Solely In That which Is **Divine** , but nowhere else .*

οτι το αγαθον εστιν μονω εν τω θεω , δε ουδαμου αλλαχοθι .

The Good , O Asklepiion , is not *in* anything if **Self** is not **Solely In The Divine** .

1A Το αγαθον , ω Ασκληπιε , εστιν εν ουδενι ει μη μονω εν τω θεω .

But even more to the point , **The Good Is Always The Divine Self** .

δε μαλλον το αγαθον εστιν αιει ο θεος αυτος .

If **Self Is in this way** , then **Self Must Be The Ousia** of **All Motion** and **Generation**

ει ουτως , δε δει ειναι ουσιαν πασης κινησεως και γενεσεως
since nothing is bereft of **Self** which **Possesses** a **Static/Motionless Energy About Self** ;

δε ουδεν εστιν ερημον αυτην εχουσαν στατικην ενεργειαν περι αυτην ,

by **Being Without-need** and **Without-experience of-existing-in-a-passive-state** ,

ανενδεη και απειρητον παθων ,

by **Being Completely Full** / by **Providing** for **All Needs** ;

χορηγηματων .

Thus **She Is in The Beginning/Cause/Source** of **All** .

δε εν αρχη παντων

For when it is said that **The Provider** of **All** is **Good** ,

γαρ οταν λεγεται το χορηγουν παν αγαθον ,

it also means that **Self Is Always Good in every way** .

και εστι αιει αγαθον παντα .

Therefore **This Good** belongs to nothing else , if not **Solely** to **The God** .

1B δε τουτο προσεστιν ουδενι αλλω ει μη μονω τω θεω .

For **He is not in need** of anything ,

γαρ εστι ουτε ενδεης τινος ,

in order that Self may not acquire an appetite that may render **Self defective** .

ινα αυτο κτησασθαι επιθυμησας γενηται κακος ;

Nor can any of **The Beings** be **lost** to **Self** , which **loss** would make **Self suffer** ,

ουτε ουδεν των οντων εστιν αποβλητον αυτω , ο αποβαλων λυπηθησεται :

for **suffering** is a part of **vice** .

γαρ λυπη μερος κακιας :

Nor is there **any Greater** than **Self** , *by whom* **Self** could be **unjustly-treated** as an **enemy** ;

ουτε εστιν ουδεν κρειττον αυτου , υφ' ου αδικηθεις πολεμησει :

for there is nothing **yoked-together** to **Self** ,

εστιν ουτε συζυγον αυτω ,

and **through this Self cannot be unjustly-provoked to be passionate** ;

και δια τουτο αυτου αδικηθηναι ερασθησεται :

for there is **no one** who is **disobedient** , who would provoke **Self** to **anger** ;

ουτε ανηκοον , ω οργισθησεται :

for there is **no one** who is **wiser** , who would **provoke Self** to **jealousy** .

ουτε σοφωτερον , ο ζηλωσει .

- 2A For *just as none* of *these deficiencies* belong in *Such a Self* as *The Ousia* ,
 γαρ ὡς περ οὐδεν τῶν κακῶν ἐν τοιαυτῇ τῇ οὐσίᾳ ,
in this way also The Good can not be found in *any of the others* .
 οὕτως τὸ ἀγαθὸν εὐριθισεται ἐν οὐδενὶ τῶν ἄλλων .
 For there are *deficiencies in All of the others* ,
 γαρ ἐστὶ κακά ἐν πασι τοῖς ἄλλοις ,
 even *in* the small *and in* the Great ,
 καὶ ἐν τοῖς μικροῖς καὶ ἐν τοῖς μεγάλοις ,
 Like *those in* self and *in The Living Being* ,
 καθ' τοῖς ἐν αὐτῷ καὶ ἐν τῷ ζῳῳ
 who is *Greater* and *More Powerful* than *All* .
 τῷ μείζονι καὶ δυνατώτατῳ πάντων .
 For *those* that are *generated* are *full* of *suffering* ,
 γαρ τὰ γενητὰ πληρὴ παθῶν ,
 by *generation Being the suffering of self* ;
 γενεσεως οὐσης τῆς παθητῆς αὐτῆς .
 but *wherever* there is *suffering* , *The Good* in no way is ;
 δε οπου παθος , τὸ ἀγαθὸν οὐδαμου :
 but *Wherever The Good Is* , there is *not ever one* that *suffers* .
 δε οπου τὸ ἀγαθὸν , οὐδε οὐδαμου ἐν παθος .
 For wherever there is *Day* , there is no *Night* ,
 γαρ οπου ἡμερα , οὐδαμου νυξ ,
 but wherever there is *Night* , there is no *Day* .
 δε οπου νυξ , οὐδαμου ἡμερα .
 From whence it is *Impossible* for *The Good* to *Be* in *generation* ,
 οθεν ἀδύνατον τὸ ἀγαθὸν εἶναι ἐν γενεσεῖ ,
 but *only* in *That* which *Is Un-generated* .
 δε μόνῳ ἐν τῷ ἀγεννητῷ .
- 2B Therefore , *just as* there is *The Participation* of *The Ousia* of *All* [*The Ideas . . .*]
 δε ὡς περ ἐστὶν μετουσία πάντων
 that is Being *Provided* in *The Whole* of *Matter* ,
 δεδομένη ἐν τῇ ὕλῃ ,
so also is it the case for *The Good* .
 οὕτω καὶ τοῦ ἀγαθοῦ .
This is The Way that *The Kosmos* is *Good* ,
 τοῦτον τὸν τρόπον ὁ κόσμος ἀγαθόν ,
 which also *Accords* to *The Way Self Creates All* ;
 καὶ καθὰ αὐτὸς ποιεῖ πάντα ,
 since *Self* is *Good* in regard to *The Creative Aspect* of *Self* .
 ὡς εἶναι ἀγαθὸς ἐν τῷ ποιεῖν μέρει τοῦ .
 Whereas in *All* the other aspects *Self* is *not Good* ;
 δε ἐν πασὶν τοῖς ἄλλοις οὐκ ἀγαθός :
 for *Self* is *subject to suffering* and *motion* and *Self* is *The Creator* of *those* that *suffer* .
 γαρ ἐστὶ παθητὸς καὶ κινήτος καὶ ποιητὸς παθητῶν .

Whereas *in the case of the human-being the bad/defective* is arranged
3A δε εν τω ανθρωπω το κακον τετακται
according to the aggregate amount of *the good* ;
κατα συγκρασιν του αγαθου :
for *in this case that bad/defect* which is *not excessive* is counted as *the good* .
γαρ ενθαδε το κακον μη λιβαν εστιν το αγαθον .
Thus *in this case the good* is the smallest portion of *the bad* .
δε ενθαδε το αγαθον το ελαξιστον μοριον του κακου .
Therefore *in this case the good* is *incapable* of *Being Purified* of *defectiveness/badness* .
ουν ενθαδε το αγαθον αδυνατον καθαρευειν της κακιας :
For *in this case the good* is *maltreated* .
γαρ ενθαδε το αγαθον κακουται .
For when *goodness* is *maltreated* it no longer remains ,
γαρ αγαθον κακουμενον ουκετι μενει :
thus when *self* does not remain , *a bad/defect* comes into existence .
δε μη μειναν , κακον γινεται .

Accordingly then , *The Good* is *Solely* in *That which Is Divine* ,
3B αρα το αγαθον εστιν μονω εν τω θεω
or else , *The Good* is *The Divine Self* .
η το αγαθον εστιν ο θεος αυτος .
Therefore , O Asklepie , there is *only the name of the good in the case of human-beings* ,
ουν , ω Ασκληπιε , μονον το ονομα του αγαθου εν ανθρωποις ,
but *never The Actualization* of *Self* , for this is impossible .
δε ουδαμου το εργον : γαρ αδυνατον .
For *the material body gives way/withdraws* ,
γαρ το υλικον σωμα χωρει ,
by *being bound fast everywhere* by *defectiveness* ,
εσφιγμενον παντοθεν κακια ,
such as by *toils* and *sufferings*, and *appetites* and *passions* , *deceits* and by *foolish opinions* .
και πονοις και αλγηδοσι , και επιθυμιας και οργαις , και απатаις και ανοητοις δοχαις .
And , O Asclepion , *the worst* of *All* ,
και , ω Ασκληπιε , το κακιστον παντων
is that *each* of *these* that have just been mentioned ,
εστιν οτι εκαστον τουτων των προειρημενων
in the case of human-beings ,
ενθαδε
are *trusted/relied-on* to be '*the greatest good*' ,
εμπεπιστευται ειναι το μεγιστον αγαθον ,
but are rather an *unsurpassable defect* .
μαλλον το ανυπερβλητον κακον .
The wandering self addiction , is *the chorus leader* of *All the forms of wrongness* ;
η πλανη αυτη γαστριμαργια η χορηγος παντων των κακων
for *in this case it* is *the absence* of *The Ousia* of *The Good* .
ενθαδε εστι η απουσια του αγαθου .

4A

And thus I *have to be* Grateful to **That which Is Divine** ,
καγω δε εχω χαριν τω θεω ,
for having *Shot* in my mind into *the absence* of **Ousia**
τω βαλοντι μοι νουν εις *απουσιας*
even a taste of **The Intuitive-Knowledge** of **The Good** ,
καν περι της γνωσεως του αγαθου ,
because it is impossible that **Self** be in **The Kosmos** ,
οτι εστιν αδυνατον αυτο ειναι εν τω κοσμω ,
for **The Kosmos** is *the full complement* of *defects* ;
γαρ ο κοσμος εστι πληρωμα της κακιας ,
whereas **That which Is Divine** is **The Full Complement** of **The Good** ,
δε ο θεος του αγαθου ,
or else **The Good** is **The Full Complement** of **That which Is Divine** .
η το αγαθον του θεου .
For **The Pre-Eminence/Hyparxis/Elevated-Nature**

4B

<...> γαρ αι εξοχαι
of **The Beautiful Beings** that **Are About The Self Ousia**
των καλων εισι περι την αυτην ουσιαν
Swiftly come to **Light** in a **Way** that **Is** both **The Most Pure** and **Most-Simple** ;
ταχα φαινονται που εσταται και καθαρωτεραι και ειλικριν
and since **Selves Are The Ousias** of **That Divine Being** .
και αυται αι ουσiai εκεινου .
For one must be bold enough to say , O Asklepiion ,
γαρ τολμητεον ειπειν , ω Ασκληπιε ,
that **The Ousia** of **The God** , if indeed **God Possesses Ousia** ,
οτι η ουσια του θεου , ει γε εχει ουσιαν ,
then **Self Is That** which **Is Beautiful** , whereas **The Beautiful Is** also **The Good** .
εστι το καλον δε το καλον και το αγαθον .
Whereas none of *those* within **The Kosmos** are *Illuminated* by **These** .
δε ουδεν των εν τω κοσμω καταλαμπεσθαι υπο τουτων .
For **All those** that are subject to *the eye* are images and , *as it were* , *shadow-paintings* ;
γαρ παντα τα υποπιπτοντα οφθαλμω εστι ειδωλα , και ωσπερ σκιαγραφiai :
whereas **Those** that are *not* subject to *the eye* ,
δε τα μη υποπιπτοντα <...> ,
but are especially **Subject** to **The Ousia** of **The Beautiful** and **The Good** .
δε μαλιστα η <...> του καλου και του αγαθου .
And *just as* *the eye* cannot *see* **That which Is Divine** ,
και ωσπερ οφθαλμος δυναται ου ιδειν τον θεον ,
so also , *it* cannot *see* **The Beautiful** and **The Good** .
ουτως , ουδε το καλον και το αγαθον .
For **These** are '**The Parts**' of **The God** , **Perfectly-Whole** ,
γαρ ταυτα εστιν μερη του θεου , ολοκληρα ,
Intrinsically-Innate of **Self Alone** , **Inherently-Akin** , **Inseparable** , **Most-Beloved** ;
ιδια αυτου μονου , οικεια , αχωριστα , ερασμιωτατα ,
which either **The God Self Loves** or **The Selves** of **The God Love** .
ων η ο θεος αυτος ερα η αυτα του θεου ερα .

5

If **Thou** are able to **Intellect The God** ,
 ει δυνασαι νοησαι τον θεον ,
 then **Thou** will **Intellect The Beautiful** and **The Good** ;
 νοησεις το καλον και το αγαθον ,
That which **Illuminates** **That** which is **Illuminated** by **The God** .
 το υπερλαμπρον το υπερλαμπομενον υπο του θεου .
 For **That Beauty** is **Incomparable** , and **That Good** is **Inimitable** ,
 γαρ εκεινο το καλλος ασυγκριτον , και εκεινο το αγαθον αμιμητον ,
just as The Divine Self .

ωσπερ και ο θεος αυτος .
 Therefore , **just as** **Thou** **Intellects The God** ,
 ουν ως νοεις τον θεον ,
so also **Thou** must **Intellect The Beautiful** and **The Good** .
 ουτω και νοει το καλον και το αγαθον .
 For **These** are **un-shared** by other living beings ,
 γαρ ταυτα εστι ακοινωντα τοις αλλοις ,
 because **They Are Inseparable** from **The God** .

δια το ειναι αχωριστα του θεου .
 If **Thou** **Seeks after The God** , then **Thou** also **Seeks after The Beautiful** .
 εαν ζητης περι του θεου , και ζητεις περι του καλου .

For there is **One Road Leading to Self** :
 γαρ εστιν μια οδος αποφερουσα εις αυτο
The Road of Reverence that **Participates** of **Intuitive-Knowledge** .

η ευσεβεια μετα γνωσεως .
 For which **Logos** , **the ignorant** , and **those** that do **not** **Travel The Road of Reverence** ,
 6 οθεν οι αγνοουντες , και μη οδουσαντες την οδον της ευσεβειας ,
 dare to speak of a human-being as beautiful and good ; whereas not even if in **Dreams** ,
 τολμωσι λεγειν ανθρωπον καλον και αγαθον , μηδε ει οναρ
 has **this person** seen anything that **Is Good** , since **they** are surrounded by every kind of **defect** ;
 θεασαμενον τι εστιν αγαθον , αλλα περιειλημμενον παντι κακω ,
 by putting **their** ‘trust’ that **the bad** is ‘good’ ,

πιστευσαντα το κακον ειναι αγαθον ,
 and in this way **it** is used insatiably by **self** , and becomes **fearful** of being robbed of **self** ,
 και ουτως χρωμενον ακορεστως αυτω , και φοβουμενον στερηθηναι αυτου ,
 thus **they** struggle for everything in order not only to have **it** , but also to increase **it** .
 δε αγωνιζομενον παντα ινα μη μονον εχη , αλλα και επαυξη .

Such are ‘the good’ and ‘the beautiful’ for human-kind , O Asklepion ,
 τοιαυτα τα αγαθα και τα καλα ανθρωπεια , ω Ασκληπιε ,
 which we are unable to escape nor hate .

α ουτε δυναμεθα φυγειν ουτε μισησαι :
 For the most-difficult of all , is that we have need/use of selves ,
 γαρ το χαλεπωτατον παντων οτι εχομεν χρειαν αυτων ,
 and unable to live apart from these .
 και ου δυναμεθα ζην χωρις τουτων .

30 Aug 2017 – 20 June 2026

Book 7
The Logos of Thrice-Great Hermes
του τρισεγιστου Ερμου

*That **the ignorance** in regards to **The God** is **the greatest defect** in human-beings .*
οτι η αγνωσια περι του θεου μεγιστον κακον εν τοις ανθρωποις .

1A Where , O human-beings , are you being carried-away , by being **drunk** ,
Ποι , ω ανθρωποι , φερεσθε , μεθυοντες ,
having **drunk-out** of **the un-mixed logos of ignorance** ?
εκπιοντες τον ακρατον λογον της αγνωσιας ;
Which **self** is already **vomiting** , and since **self** is unable to bear **it** .
ον αυτον ηδη εμειτε και αλλ' ουδε δυνασθε φερειν .
Make a **Stand** by being **Sober** , by **Looking Up** with **The Eyes of The Heart** !
στητε νηψαντες , αναβλεψαντες τοις οφθαλμοις της καρδιας ,
And if **not All** are **Able** , then **Those** who are indeed **Able** .
και ει μη παντες δυνασθε , και οι γε δυναμενοι .

1B For **the defective-inability** of ignorance **floods The Whole Earth** ,
γαρ η κακια της αγνωσιας επικλυζει την πασαν γην ,
and **completely-destroys the soul** that **flows-together** in the body ,
και κατακεκλεισμενην την ψυχην συσσυρει εν τω σωματι ,
which does not allow **her** to be brought to **Those Safe/Protected Harbors** .
μη εωσα της ενορμισασθαι τοις σωτηριας λιμεσι .

2A Therefore do not be carried away by **the strong current** ;
τοιγαρουν μη συγκατενεχθητε τω πολλω ρευματι :
but make use of **the back-flowing tide** ;
δε χρησαμενοι αναρροια ,
those who are able to reach **The Safety** of **The Harbor** ,
οι δυναμενοι λαβεσθαι της σωτηριας του λιμενος ,
bring yourselves to **This** , seek **The One** who will **Guide** you by the hand ,
ενορμισαμενοι τουτω , ζητησατε τον οδηγησοντα υμας χειραγωγον ,
to **The Gates** of **The Intuitive-Knowledge** ,
επι τας θυρας της γνωσεως ,
Where The Bright Light Is Shining , **Where Self Is Free** of **Darkness** ;
οπου το φως εστι λαμπρον , το καθαρον σκοτους :
Where no one **gets drunk** , since **All** are **Sober/Sound-of-Mind** ,
οπου ουδε εις μεθυει , αλλα παντες νηφουσιν ,
who **Look-Away** with **The Heart**
αφορωντες τη καρδια
towards **The One Who Wishes** to be **Seen In This Way** .
εις τον θελοντα οραθηναι ουτως :
For **Self Is not Audible , nor Effable , nor Visible** to the eyes ,
γαρ εστιν ου ακουστος , ουδε λεκτος , ουδε ορατος οφθαλμοις ,
except **to Intellect** and **to Heart** .
αλλα νω και καρδια .

- 2B Therefore , **Thou** must first strip off **the garment** which **Thou wears** ;
δε σε δει πρωτον περιρρηξασθαι χιτωναν ον φορεις ,
the web of ignorance , the fabric of vice , the knot of destruction ,
το υφασμα της αγνωσιας , το στηριγμα της κακιας , τον δεσμον της φθορας ,
the belt/girdle of darkness , the living mortality , the sentient corpse ,
τον περιβολον σκοτεινον , τον ζωντα θανατον , τον αισθητικον νεκρον ,
the portable tomb , the thief in Thine Home ,
τον περιφορητον ταφον , τον ληστην ενοικον ,
the enemy who hates through that which Thou Longs-for
τον εχθρον μισουντα δι' ων εφιεσαι
and **the enemy who bears malice** through that which **Thou Sets-Your-Heart** .
και τον φθονουντα δι' ων σοι επιθυμεις .
Such as this is **the hateful garment** which **Thou** wears , bending **Thee** down to **self** ,
3 τοιουτος εστιν εχθρον χιτωναν ον ενεδυσω , αγκων σε κατω προς αυτον ,
in order that you may **not Look-up** and **See The Beauty** of **The Truth** ,
ινα μη αναβλεψας και θεασαμενος το καλλος της αληθειας ,
and **The Good** that **Abides There** ,
και το αγαθον μενον εκει ,
(and by so doing) **Thou hate the viciousness** of **this garment** ,
μησησης την κακιαν τουτου ,
by **Self Intellecting the snares which it sets against Thee** ,
αυτου νοησας επεβουλευσι ην την επιβουλην σοι ,
by rendering the current opinions of the senses
ποιων τα δοκουντα αισθητηρια
senseless ;
αναισθητα ,
-which are also **not taken into consideration**-
και μη νομιζομενα
by **blocking/impeding selves** with **much matter** ,
αποφραξας αυτα τη πολλη υλη ,
and **by filling selves** with **polluted pleasure** ,
και εμπλησας μυσαρας ηδονης ,
in order that **Thou** may not **Hear concerning That** which is being **Said** ,
ινα σε δει μητε ακουειν περι ων ακουσας ,
and in order that **Thou** may not **See concerning That** which **Thou** must **See** .
μητε βληπης περι ων σε δει βλεπειν .

04 September 2017

8 The Logos of Thrice-Great Hermes

του τρισμεγιστου Ερμου .

That none of **The Real Beings** **perish** , since **those** who say
οτι ουδεν των οντων απολλυται , αλλα λεγουσαν
that **The Transformations/Turnings-About** are **destructions** and **deaths** **wander astray** .
τας μεταβολας απωλειας και θανατους πλανωμενοι .

Hermes: Concerning **soul** and **body** , **O Son** , we must now speak ;

1A Περὶ ψυχης και σωματος , ω παι , νυν λεκτεον
on the one hand , in what way **the soul** is **Immortal** ,
μεν ποιω τροπω η ψυχη αθανατος ,
and on the other hand , what is **The Energy** that **Sustains** and **Dissolves** the **body** .
δε ποταπη εστι ενεργεια συστασεως και διαλυσεως < . . > σωματος .

For **death** *has nothing to do with Selves* ;

1B γαρ ο θανατος ουδεν περι αυτων :
since **death** is an ordinary name which is empty of **Energy** .
αλλα θανατου εστιν η προσηγοριαζονομα η κενον εργου .
Either **death/mortality** is spoken of by being deprived of **The First Syllable** ,
η θανατος λεγομενος κατα στερησιν του πρωτου γραμματος ,
in the place of **Being** '**Im-mortal**' .
αντι αθανατος .

For **mortality** is *a kind of de-struction* , whereas **nothing** in **The Kosmos** is **utterly-destroyed** .
γαρ ο θανατος εστιν απωλειας , δε ουδεν εν τω κοσμω απολλυται .

For if **The Kosmos Is The Second God** , and **Is** also **An Immortal Living-Being** ,

γαρ ει ο κοσμος δευτερος θεος , και αθανατον ζων ,
it **Is Impossible for any part** of **That** which **Is Immortal** to **die** .
εστι αδυνατον τι μερος του αθανατου αποθανειν :

Since Everything that **Is** in **The Kosmos Is A Part** of **The Kosmos** !

δε παντα τα εν τω κοσμω εστι μερη του κοσμου .

But especially **The Human Living-Being** **The One** who is **In The Way of The Logos/Rational** .

δε μαλιστα ο ανθρωπος ζων το λογικον .

For **The First God** of **All** , **Is Truly** and **Eternally Unbegotten** ,

2 γαρ πρωτος παντων , οντως και αιδιος αγεννητος ,
and **Is The Fabricative/Creative God** of **The Wholes** ;

και δημιουργος θεος των ολων :

whereas **The Second God** came to **Be According to The Image of Self by Self** ,

δε δευτερος γενομενος κατ' ο εικονα αυτου υπ' αυτου ,
and **Collapses-together** and **Re-Nourished by Self** ,

και συνεχομενος και τρεφομενος υπ' αυτου ,
by **Being Forever-Alive**

ων αιζωος

as if Self were **An Immortal Ever-Living Being** **by The Eternal Being** of **The Father** .

ως αθανατιζομενος αιζωον υπο αιδιου οντος του πατρος .

For **That** which is **Ever-Living** is **Different** from **That** which **Is Eternal** .

γὰρ τὸ αἰζῶν διαφέρει τοῦ αἰδίου .

For on the one hand , **The Father** *was not* begotten *by another* ;

γὰρ μὲν ὁ πατὴρ οὐκ ἐγενετο ὑπὸ ἑτέρου :

and so , if **He** were begotten , then **He** would be begotten *by Himself* :

καὶ εἰ ἐγενετο , δὲ ὑφ' ἑαυτοῦ :

but on the other hand , even more to the point ,

δὲ μᾶλλον

He was *never* begotten , since **He Always Is** ;

οὐποτε ἐγενετο , ἀλλ' αἰεστὶν :

whereas **The Kosmos Always comes into existence** .

δὲ ὁ Κόσμος αἰετὶν γινέται .

For **The Cause** of the **Perpetual existence** of **The All** is **The Father** ;

γὰρ τὸ αἷτιον τοῦ αἰδίου εἶναι τὸ πᾶν ἐστὶ ὁ πατὴρ :

whereas **The Paternal Self** is **The Cause** of **Himself** .

δὲ ὁ πατὴρ αὐτὸς αἷτιος ἑαυτοῦ .

Therefore **The Kosmos came to Be Immortal by The Paternal Eternal Being** .

δὲ ὁ κόσμος γέγονε ἀθάνατος ὑπὸ τοῦ πατρὸς αἰδίου ὄντος .

3

And as much of the matter as there was

καὶ ὅσον τῆς ὕλης ἦν

It was subject to **The Will of Himself** ,

ὑποκείμενον τῷ θελήματι ἑαυτοῦ ,

The Father made **The All** into **A Body**

ὁ πατὴρ τὸ πᾶν σωματοποίησας

and **Nurtured** and made **Self In The Ideal-Form of A Sphere** ,

καὶ οἰκώσας καὶ ἐποίησε αὐτὴν σφαιροεῖδης ,

by **Placing This Quality About Self** , and also by **Self Being Deathless** ,

περί- τοῦτο το ποῖον -θεῖς αὐτῷ καὶ αὐτὴν οὖσαν ἀθάνατον ,

and by **Possessing Her Perpetual materiality** .

καὶ ἐχούσαν τὴν αἰδίου ὑλοτητα .

Then moreover ,

δὲ πλέον ,

when **He** had **Implanted The Qualities of The Living-Beings within This Sphere**

ἐγκατασπείρας τὰ ποῖα τῶν ζῶν τῇ σφαίρᾳ

just as if they were enclosed in a Cave ,

ὥσπερ κατεκλείσε ἐν ἀντρώ ,

by wishing to **Adorn that which was beside Self that Is Without-any-Qualities** ,

βουλομενός κοσμησαὶ τὸ μετ' αὐτοῦ ἀποῖον

with **Every Kind of Quality** .

πάσῃ ποιότητι .

Therefore **He Enveloped The Whole Body** with **Immortality** ,

δὲ περιβάλε τὸ πᾶν σῶμα τῇ ἀθανασίᾳ ,

in order that the matter , would not wish to separate from **This Composition of The Body** ,

ἵνα ἡ ὕλη , μὴ θελήσασα ἀποσθῆναι τοῦτο συστασεὺς τῆς

and in this way dissolve into the disorder of herself .

διαλυθη εις την αταξian εαυτης .

For when the matter was bodiless , O Son , self was order-less ;

γαρ οτε η υλη ην ασωματος , ω τεκνον , ην ατακτος :

and thus in this place matter retains something of that disorder

και δε ενταυθη εχει τι περι ατακτον

which hinders the other small living natures/qualities ;

ειλουμενον τα αλλα μικρα ζωα ποια ,

for The Process of increase and decrease is That which human-beings call 'death' .

το της αυξησεως και της μειωσεως το ον οι ανθρωποι καλουσιν θανατον .

Thus the living-beings about The Earth come to be about this disorder .

4 δε τα ζωα επιγεια γινεται περι η αυτη αταξia .

For The Heavenly Bodies Possess One Order ,

γαρ τα των ουρανιων σωματα εχει μιαν ταξιν ,

which was Allotted from The Father of The Source/Beginning ;

ην ειληχεν απο του πατρος την αρχην :

therefore This Indissoluble Self Order is Constantly-Guarded/Maintained/Preserved

δε αδιαλυτος αυτη τηρεται

by The Periodic-Cyclic-Restoration of Each Body .

υπο της αποκαταστασεως εκαστου .

Whereas The Restoration of the earthly bodies is brought to Be

δε η αποκαταστασις των επιγειων σωματων γινεται

by the dissolution of their composition ;

διαλυθειης της συστασεως :

and thus by this dissolution they are Restored into The Bodies which are In-dissoluble ,

δε ταυτη τη διαλυσει αποκαθισταται εις τα σωματα αδιαλυτα ,

for These Are The Immortal Ones .

τουτεστι τα αθανατα :

And in this way there comes to be a deprivation of the senses ,

και ουτω γινεται στερησις της αισθησεως ,

but the life of the bodies is not utterly-destroyed .

ζωης των σωματων ουκ απωλεια .

Then The Third Living-being , The Human-being ,

5 δε το τριτον ζων ο ανθρωπος ,

was Produced According to The Likeness/Image of The Kosmos ,

γενομενος κατ' εικονα του κοσμου ,

by Possessing Mind/Intellect According to The Will of The Father

εχων νουν κατα βουλησιν του πατρος

besides the other living beings upon The Earth ,

παρα τα αλλα ζωα επιγεια ,

not only by having Sympathy in relation to The Second God ,

ου μονον εχων συμπαθειαν προς τον δευτερον θεον ,

but also by having A Conception of The First God .

αλλα και εννοιαν του πρωτου .

Book 9

The Logos of Thrice Great Hermes

του τρισμαγιστου Ερμου

Concerning Intellection and Perception

περι νοησεως και αισθησεως

[And that **The Beautiful** and **The Good** is Only In The God ;

και οτι το καλον και το αγαθον εστιν μονω εν τω θεω ,

Elsewhere but **Nowhere**] .

αλλαχοθι δε ουδαμου] .

Yesterday , O Asclepion , I delivered **The Final Logos** ;

1A Χθες , ω Ασκληπιε , αποδεδωκα τον τελειον λογον :

whereas now I am led to consider that it is necessary

δε νυν ηγουμαι αναγκαιον

to follow **That Logos** and to unfold in detail **The Logos** concerning **Perception** .

ακολουθον εκεινω και διεξελθειν τον λογον περι αισθησεως .

For on the one hand , **Perception** and **Intellection** *appear* to possess **Difference** ,

1B γαρ μεν αισθησις και νοησις δοκουσιν εχειν διαφοραν ,

since **the one** is **material** , while **the other** is in **The Way** of **Ousia** .

οτι η μεν εστιν υλικη , η δε ουσιωδης :

Whereas on the other hand , I say that in **human-beings** they both *appear* to me

δε λεγω εν ανθρωποις αμφοτεραι δοκουσιν εμοι

to be **Unified** and **not divided** ;

ηνωσθαι και μη διαιρεισθαι :

for **Perception** is **Unified** with **Nature** in **the other living-beings** ,

γαρ η αισθησις ηνωται τη φυσει εν τοις αλλοις ζωοις ,

whereas **That** which **Intellects** is in **human-beings** .

δε τη νοησει εν ανθρωποις .

Thus **The Intellect Differs** as much from **The Intellection/Intelligible/Intelligence**

1C δε ο νους διαφερει τοσουτον νοησεως

as **The God Differs** from **The Divinity** .

οσον ο θεος θειοτητος .

For on the one hand , **The Divinity** comes to **Be** by **The Way** of **The God** ,

γαρ μεν η θειοτης γινεται υπο του θεου ,

whereas on the other hand , **The Intellection** comes to **Be**

δε η νοησις

by **Being Akin** to **The Logos** , by **The Way** of **The Intellect** .

ουσα αδελφα του λογου , υπο του νου .

And **These** are **Instruments/Organs** of **Each-other** ;

και ταυτα οργανα αλληλων :

for **The Logos** is **not** separate from **The Intellection/Intelligible/Intelligence** ,

γαρ ο λογος ουτε χωρις νοησεως ,

nor does **The Intellection** come to **Light** separate from **The Logos** .

ουτε η νοησις φαινεται χωρις λογου .

- Therefore The **Perception** and The **Intellection** both **Flow-together** with **Each-other**
- 2 ουν η αισθησις και η νοησις αμφοτεραι συνεπεισρευουσιν αλληλαις
just as **They** are **Entwined** with **Each-other** in the **human-being** .
ωσπερ συμπεπλεγμεναι εις τον ανθρωπον :
For it is **not** possible to **Intellect** apart from **Perception**,
γαρ ουτε δυνατον νοησαι χωρις αισθησεως ,
nor to **Perceive** apart from **Intellection** .
ουτε αισθεσθαι χωρις νοησεως .
Whereas it is possible to **Intellect** apart from **Perception** ,
<...> νοεισθαι χωρις αισθησεως ,
just as in the way the objects of fantasy appear to those who dream ;
καθαπερ δια ορματα φανταζομενοι οι ονειρων :
for it appears to me that **The** coming to **Be** of both these **Energies/energies**
γαρ δοκει εμοι το γεγονεναι αμφοτερας τας ενεργειας
has taken place in the vision of the dreamers ,
<...> εν τη οψει των ονειρων :
for when we are awake **Intellection** is always found along with **Perception** .
γαρ εγρηγουσιν <...> αισθησει .
For The **Perception** is **partly divided** in both the **body** and in the **soul** ;
γαρ η αισθησις διηρηται εις τε το σωμα και εις την ψυχην :
and when both the **parts** of **Perception** are in **Symphony** in relation to **each other** ,
και οταν αμφοτερα τα μερη της αισθησεως συμφωνηση προς αλληλα ,
at that time it results that **Intellection** comes to **Light** ,
τοτε συμβαινει την νοησιν εκφαινεισθαι ,
by **Being The Offspring** of **The Intellect** .
υπο αποκυθηθειςαν του νου .
For **The Intellect Impregnates/Implants All** thoughts ,
3 γαρ ο νους κυει παντα τα νοηματα ,
Good Ones on the one hand , when one receives **The Seeds** from **The God** ,
αγαθα μεν , οταν λαβη τα σπερματα υπο του θεου ,
but the opposite ones on the other hand ,
εναντια δε ,
when one receives the seeds from a certain one of the spirits (**Symposium 203**) ,
οταν υπο τινος των δαιμονιων ,
there being no part of **The Kosmos** that is empty/void of The Daimon/Spirit ,
οντος μηδενοσ μερους του κοσμος οντος κενου δαιμονος ,
which enters into one that has **not** been **Illuminated** by **The Daimon/Spirit** of **The God** ,
οστις υπεισελθων τω μη πεφωτισμενω υπο δαιμονι του θεου ,
by implanting the seed of its particular/individual **energies** (**Phaedrus 252C**) ,
εσπειρε το σπερμα της ιδιας ενεργειας ,
and thus **The Intellect** begets the sowing (**Republic 518C**) ,
και ο νους εκυσεν το σπαρεν ,
of adultery , murder , patricide , sacrilege , irreverence , strangling ,
μοιχειας , φονους , πατροτυπιας , ιεροσυλιας , ασεβειας , αγχονας ,
suicide from a cliff , and **all** other such-like works of the **spirits** (**Symposium 203A**)
. καταφορας κατα κρημνων , και παντα αλλα οσα εργα δαιμονων (**love** of money . . .) .

4A

For **The Seeds** of **The God** are **Few** ,
γαρ τα σπερματα του θεου ολιγα ,
and on the one hand , **They** are **Great** and **Beautiful** and **Good** ;
μεν μεγαλα και καλα και αγαθα ,
such as **Excellence/Virtue** and **Soundmindedness** and **Reverence** .
αρετη και σωφροσυνη και ευσεβεια .
Thus on the other hand , **Reverence Is Intuitive-Knowledge** of **God** ;
δε ευσεβεια εστι γνωσις θεου :
by **Being The Insight** , that comes to **Be Full** of **All** of **The Goods** ,
ον ο επιγνους , γενομενος πληρης παντων των αγαθων ,
by **Being Endowed** with **Those Divine Intellections** ;
ισχει τας θειας νοησεις ,
and are **not Like** those thoughts belonging to the multitude .
και ου ομοιας τοις πολλοις .

4B

Because of this ,
δια τουτο
Those who **Abide** in **Intuitive-Knowledge** are not pleasing to the multitude ,
οι οντες εν γνωσει ουτε αρεσκουσιν τοις πολλοις ,
nor are the multitude pleasing to **Selves** .
ουτε οι πολλοι αυτοις :
Thus **They** appear to be mad , and to have become liable to ridicule ;
δε δοκουσι μεμνηναι , και οφλισκανουσι γελωτα ,
They are hated and despised ,
μισουμενοι τε και καταφρονουμενοι ,
and are perhaps somehow also liable to be put to death .
και ταχα που και φονευομενοι .
For it is said that **the defective** , must necessarily live in this place ,
γαρ ειπον την κακιαν δειν οικειν ενθαδε ,
by being in **the place** of **itself** (**Theatetus 177A**) .
ουσαν εν τω χωριω εαυτης :
For **the place** of **self** is **The Earth** ,
γαρ χωριον αυτης η γη ,
not The Kosmos , as some keep blasphemously saying .
ουχ ο κοσμος , ως ενιοι ποτε βλασφημουντες ερουσι .
However , **The One** who is **Reverent to God**
μεντοι , ο θεοσεβης
will **Withstand Everything** by **The Endurance** of **Intuitive-Knowledge** .
υποστησει παντα της αντισχομενος(αντεχω) γνωσεως .
For to such a person **Everything** , even **those** that are **bad** for others , are **Good** ;
γαρ τω τοιουτω παντα , καν τοις η κακα αλλοις , εστι αγαθα :
and when **difficulties** are set against **Such a Person**
και επιβουλευομενος
they are **all** borne in **The Light** of **The Intuitive-Knowledge** ,
παντα αναφερει εις την γνωσιν ,
and **They Alone make-Good the bad** (**Sym 219-220**) .
και μονος αγαθοποιει τα κακα .

5

I will return again to **The Logos** of **Perception** .
 επανειμι παλιν επι τον λογον της αισθησεως .
 Therefore , **The Commonality** of **Perception** and **Intellection** is human ;
 ουν το κοινωνησαι αισθησιν νοησει ανθρωπινον :
 but as I said before , **not** every human being *will take-Advantage* of **The Intellection** ,
 δε ως προειπον , ου πας ανθρωπος απολαυει της νοησεως :
 for one kind of person is concerned with **the material** ,
 αλλ' ο μεν υλικος ,
 whereas another kind of person is concerned with **The Way** of **Ousia** .
 ο δε ουσιωδης .
 For as I said , the one **intellects along-with defectiveness** ,
 γαρ ως εφην , ο μεν νοει μετα κακιας ,
by holding-fast to the seed of the intellection from **the spirits** ;
 ισχων το σπερματης νοησεως απο των δαιμονων ,
 while **The Other** , **Intellects along-with The Good** ,
 οι δε μετα του αγαθου ,
 by **Being Preserved** by **The God** .
 σωζομενοι υπο του θεου .
 For on the one hand , by **The God Being The Creator** of **All** ,
 γαρ μεν . ο θεος ων δημιουργος παντων ,
 on the one hand , **Self Creates All Like Himself** ;
 μεν ποιει παντα ομοια εαυτω ,
 whereas on the other hand , **even if these** came to **Be Good** ,
 δ' ταυτα γενομενα αγαθα ,
they are barren in the use of **their** energies ;
 αφορα εν τη χρισει της ενεργειας :
 for **The Kosmic Fertility** , produces by turning-out ,
 γαρ η κοσμικη φορα , ποιει τρεπουσα ,
 the different kinds of generations , damaging some , by the defective ,
 τας ποιας γενεσεις , ρυπαινουσα τας μεν τη κακια ,
 while purifying others , by **The Good (Republic Book 8 546A)** .
 καθαιρουσα τας δε τω αγαθω .

6

For **The Kosmos** , O Asclepion , also Possesses
 γαρ ο κοσμος , ω Ασκληπιε , και εχει
Its Own Distinct Perception and **Intellection** ,
 ιδιαν αισθησιν και νοησιν ,
not like the human kind , **not** manifold ,
 ουχ ομοιαν τη ανθρωπεια , ουδε ποικιλην ,
 but **Superior** and **More-Simple** .
 αλλα κρειττω και απλουστεραν .
 For **The Perception** and **Intellection** of **The Kosmos** are **One** ,
 γαρ η αισθησις και νοησις του κοσμου εστι μια ,
 by Being an **Instrument** of **The Will** of **The God**
 οντα οργανον της βουλησεως του θεου
 to **Create** and to **Un-create All** to **Himself** .
 το ποιειν και αποποιειν παντα εις εαυτον .

And actually **This Kosmic Instrument** was made for this purpose ;
 και οντως οργανο ποιηθεντα επι τουτο ,
 in order that by receiving from **The God All** the seeds for **Itself** ,
 ινα λαβων απο του θεου παντων τα σπερματα παρ' εαυτω
Self may also **Guard/Preserve All** the seeds in **Itself** in order that **Self**
 και φυλαττων παντα εν εαυτω
 may bring into existence **All** the seeds *in an Energetic/Active/Actual Way* .
 ποιη παντα ενεργως .
 Thus by **Bearing/Carrying/Making All** , **The Kosmos Creates-Life**
 δε φερομενος παντα , ζωοποιει
 by both **Dissolving** and **Renewing All** through this **Solution** and **Dissolution** ;
 και διαλυων και ανανεοι παντα δια τουτο τα λυθεντα ,
 just as A Good Farmer ,
 ωσπερ αγαθος γεωργος
Self Enables the sowing by **Bearing The Renewal** for **Selves** .
 παρεχων τη καταβολη φερομενος ανανεωσιν αυτοις .
 There is **nothing** which **Self** does not **Give-Life** .
 εστιν ουκ ο μη ζωογονει :
 And **Self** is **At-Once The Place** and **The Creator of Life** .
 και εστι ομου τοπος και δημιουργος ζωης .
 Whereas the bodies arising from matter , exist in **Difference** .
 δε τα σωματα απο υλης , εν διαφορα :
 Some are from **Earth** ,
 τα μεν εστιν εκ γης ,
 while others are from **Water** ,
 τα δε εξ υδατος ,
 and still others are from **Air** ,
 τα δε εξ αερος ,
 while others are from **Fire** ;
 τα δε εκ πυρος :
 nevertheless **All** are Composite ,
 δε παντα εστι συνθετα ,
 and thus some are **more-complex** , while others are **more-simple** ;
 και τα μεν μαλλον , τα δε απλουστερα :
 and so on the one hand , **the more complex** are **heavier** ,
 μεν τα μαλλον βαρύτερα ,
 while on the other hand , **the less complex** are **lighter** .
 δε τα ηττον κουφότερα .
 Thus **the swiftness/the swiftness** of the fertility of self
 δε το ταχος της φορας αυτου
 performs **the manifold** kinds of the generations .
 εργαζεται την ποικιλιαν ποιων των γενεσεων .
 For **the breath** , by being constant , extends-forth the kinds/types to **the bodies**
 γαρ πνοη , ουσα πυκνοτατη , προτεινει τα ποια τοις σωμασι
 along with **the fullness/abundance** of **Life** .
 μετα της πληρωματος ζωης .

8

Thus on the one hand , **The God** is **The Father** of **The Kosmos** ,
 ουν μεν ο θεος πατηρ του κοσμου ,
 whereas on the other hand , **The Kosmos** is **The Father** of *those* within **The Kosmos** ,
 δε ο κοσμος των εν τω κοσμω :
 and since on the one hand **The Kosmos** is **The Son** of **The God** ,
 και μεν ο κοσμος υιος του θεου ,
 while on the other hand , *those* within **The Kosmos** are *children* from **The Kosmos** .
 δε τα εν τω κοσμω υιοι υπο του κοσμου .

And **Self** has been **Reasonably –Named Good Order/Adornment** ;
 και κε– εικοτως –κληται κοσμος :
 for *Everything* is **Ordered/Arranged/Adorned** by the **Diversity** of the generations ,
 γαρ τα παντα κοσμεται τη ποικιλια της γενεσεως ,
 and by the incessant-continuance of **The Life** ,
 και τω αδιαλειπτω της ζωης ,
 and by the un-weariness of **The Energy** ,
 και τω ακοπιαστω της ενεργειας ,
 and by the swiftness of **The Fertility** ,
 και τω ταχει της φορας ,
 and by the immutability of **The Necessity** ,
 και τω ατρεπτω της αναγκης ,
 and by the combination of **The Elements** ,
 και τη συστασει των στοιχειων ,
 and by the **Ordering** of those that come into existence .
 και τω ταξει των γινομενων .

9

Therefore **The Self Kosmos** will be named
 ουν ο αυτος κοσμος καλοιτο
 both **In a Necessary Way** and **In Its Own Distinct Way** .
 και αναγκαιως και οικειως .
 Therefore **The Perception** and **Intellection** of **All The Living-beings**
 ουν η αισθησις και νοησις παντων των ζωνων
enters in from An External Source ,
 επεισερχεται εξωθεν ,
 on the one hand **breathing in from That** which **Surrounds** ,
 εισπνεουσα απο του περιεχοντος :
 whereas on the other hand , **The Kosmos Receives**
 δε ο κοσμος λαβων
Simultaneously At-Once That which comes to Be ,
 αμα απαξ τω γενεσθαι ,
Receiving Self from **The God** that **Possesses Self** .
 λαβων απο του θεου εχει .
 But **The God** is *not* just as some *opine* ;
 δε ο θεος εστι ουχ ωσπερ ενιοις δοξει
without-Perception and **without-Intellection** .
 αναισθητος και ανοητος :
 For they blaspheme by their '*religious-awe-of-the-divine*' .
 γαρ βλασφημουσι υπο δεισιδαιμονιας .

And *This* is **The Perception** and **Intellection** of **The God** ;
και τουτο εστιν η αισθησις και νοησις του θεου ,
That Everything Always Be Moved .

το τα παντα αει κινειν .
For as many that *exist* , O Asclepion , *All These exist* in **The God** ,
γαρ οσα εστιν , ω Ασκληπιε , παντα ταυτα εστι εν τω θεω ,
and *They came to Be* by **The God** , and *They depend on That Source* ;
και γινομενα υπο του θεου , και ηρτημενα εκειθεν ,

Some Energize through bodies ,
τα μεν ενεργουντα διασωματων ,
Others Move through **The Ousia** of **Souls** ;
τα δε κινουντα δια ουσιας ψυχικης ,
Some give **Life** through **Breath** ,
τα δε ζωοποιουντα δια πνευματος ,
while *Others* receive work accomplished by toil , and Reasonably so .

τα δε υποδεχομενα τα κεκμηκοτα και εικοτως .

But I rather say that **Self** does not contain *Selves* ,
δε μαλλον λεγω οτι αυτος ουκ εχει αυτα ,
but to let **The Truth** come to **Light** ,
αλλα το αληθες αποφαινομαι ,
Self Is All Selves ;

αυτος εστιν απαντα

not by taking-in *Selves* from outside , but by **Bestowing Selves** from without .
ουκ προσλαμβανων αυτα εξωθεν , δε επιδιδους εξω .
And there will not ever be a time when any one of *The Real Beings* will be left out .
και ουκ ποτε εσται χρονος οτε τι των οντων απολειφθησεται :

Thus when I speak of *The Real Beings* , I speak of **The God** ;

δε οταν λεγω των οντων , λεγω του θεου :

for **The God Possesses The Real Beings** ,

γαρ ο θεος εχει τα οντα ,

and there is not anything/anyone outside of **Self** nor is **Self** outside of anything/anyone !

και ουτε ουδεν εκτος αυτου ουτε αυτος ουδενος .

It is The Whole of God that Sees, The Whole that Thinks, The Whole that Hears. Xenophanes

10

On the one hand , by **Intellecting These** , Asclepion ,
μεν εννοουντι ταυτα , Ασκληπιε ,

Selves will appear **Real/True** to Thee ,

αν δοξειεν αληθη σοι ,

whereas if thou are **un-Trust**ing ,

δε απιστα

then *Selves* will **not** be **Intellected** ;

μη εννοουντι :

for **That** which **Intellects** follows **That** which **Trusts** ,

γαρ τω νοησαι επεται το πιστευσαι ,

but that which does **not Trust** is that which does **not Intellect** .

δε το απιστησαι τω μη νοησαι .

For **The Logos** does not reach as far as **The Truth** ;
 γαρ ο λογος ου φθανει μεχρι της αληθειας :
 whereas **The Intellect** is **Great** ,
 δε ο νους εστι μεγας ,
 and when *one* is being Lead by **The Logos** ,
 και τινος οδηγηθεις υπο του λογου ,
one may reach as far as **The Truth** ;
 φθανει μεχρι της αληθειας :
 and thus when *one* **Intellects Everything On All Sides** (**Parmenides Poem Fragment 1**) ,
 και περι- τα παντα -νοησας , (**Theatetus 150B-C**)
 and *one* Finds
 και ευρων
Those matters which have been **Unfolded** by **The Logos** to be **Harmonious** ,
 τοις ερμηνευθεισιν υπο του λογου συμφωνα ,
 by **Trusting** ,
 επιστευσε ,
 one also finds **Rest** in **That Beautiful Trust** .
 και επανεπαυσατο τη καλη πιστει .
 Take Notice Then , that on the one hand ,
 αρ' ουν μεν
 those who **Intellect** by **The God** , **Trust That** which has just been spoken ,
 τοις νοησασι υπο του θεου πιστα τα προειρημενα ,
 whereas on the other hand , those who do **not Intellect** do **not Trust** .
 δε μη νοησασι απιστα .
 Let this much be said concerning **Intellection** and **Perception** .
 ταυτα και τοσαυτα λεγεσθω περι νοησεως και αισθησεως .

20 September 2017

8 July 2026

Book 10

The Key of The Logos of Thrice-Great Hermes .

Κλεις του τρισμεγιστου Ερμου .

Hermes: Yesterday I Imparted **The Logos** to thee , O **Asclepion/Healer** ,
1A χθες ανεθηκα Τον λογον σοι , ω Ασκληπιε ,
so today it is **Just** that it be Imparted to **Tat** , since it is also a summary
δε σημερον εστι δικαιον αναθειναι τω Τατ , επει εστιν και επιτομη
of **The Generic/Wholesome Logos** of **Those** I have addressed in relation to **Self** .
των γενικων λογων των λελαλημενων προς αυτον .
Therefore on the one hand , O **Tat** , **The God** and **Father** , and **The Good** ,
1B ουν μεν , ω Τατ , ο θεος και πατηρ , και το αγαθον ,
Possess The Nature of **Self** ; or rather on the other hand , **The Energy** of **Self** .
εχει την φυσιν αυτην , μαλλον δε ενεργειαν .
For on the one hand , **Nature** is the name applied to **generation** and **growth** ,
γαρ μεν φυσις εστι η προσηγορια γενεσεως και αυξησεως ,
which is about **those subject to change** and **move** ;
απερ εστι περι τα μεταβλητα και κινητα :
and on the other hand , **The Energy** of **The God**
δε η ενεργεια του θεου
about **Those** that are **Unchanging/Immutable** and **Immoveable** ,
περι τα αμεταβλητα και ακινητα ,
and **Those** that are **Divine** , which **Self** also wishes **the human** to be .
τε τα τουτεστι θεια , ων αυτος και βουλεται τα ανθρωπεια ειναι .
But we have also been instructed about **Divine and human Energies elsewhere**
δε τε εδιδαξαμεν περι θειων και ανθρωπινων ενεργειων αλλαχου
just as in the case of *other* matters , which thou *must* **Intellect** in the case of **This God** .
καθως και επι των αλλων , α δει νοειν επι τουτου .

For **The Will** is **The Energy** of **This God** ,
2 γαρ η θελησις εστι η ενεργεια τουτου :
and **The Ousia** of **Self** is **That** which **Wills All** to **Be** .
και η ουσια αυτου το θελειν παντα ειναι .
For what else is **The God** and **Father** and **The Good**
γαρ τι εστιν ο θεος και πατηρ και το αγαθον
than **That** which no longer **Exits** of **All The Real Beings** ?
η το ουκετι ειναι παντων των οντων ;
Since **Self Is The Hyparxis** of **The Real Beings** !
αλλα αυτη υπαρξις των οντων .
This Is The God , This Is The Father !
τουτο ο θεος , τουτο ο πατηρ .
But **The Good** belongs to **This** , by **Being** such as **This**
δε το αγαθον προσεστι τουτω , ον τοιουτο
to **Which none** of **the others** belong .
ο μηδενι των αλλων προσεστι .

For on the one hand , **The Kosmos** and **The Sun** and **Self**
 γαρ μεν ο κοσμος και ο ηλιος και αυτος
 are the **Parent** of **those** that are **good by Means of Participating** of **Ousia** ,
 πατηρ των αγαθων κατα μετουσιαν ,
 whereas on the other hand , **They** are equally no longer **The Cause**
 δε εστιν ισως ουκετι αιτιος
 of **The Good** in **Living beings** , nor of **Their Life** .
 του αγαθου τοις ζωοις : ουδε του ζην :
 Then if this has to be in this way ,
 δε ει τουτο εχει ουτως ,
 certainly then **They** are entirely under compulsion of **The Good Will** of **The God** ,
 μεντοι παντως υπο αναγκαζομενος του αγαθου θεληματος του θεου ,
 apart from which **nothing** is **able** to **exist** , **nor come to be** .
 χωρις ου ουτε τι δυνατον ειναι ουτε γενεσθαι .
 Whereas by **The Father Being The Cause** of His Offspring ,
 δε ως πατηρ αιτιος τοις τεκνοις ,
 and of **Their** sowing and of **Their** nourishment , by **Receiving** from **The God**
 και της σπορας και της τροφης , λαβων παρα του θεου
The Abundant-Providence of **The Good by Means of The Sun** .
 την χορηγίαν του αγαθου δια του ηλιου .
 For **The Good Is The Creative Cause** .
 γαρ το αγαθον εστι το ποιητικον :
 Whereas it is not possible for **This** to come to **Be** in any other except **Only In That** ,
 δε ου δυνατον τουτο εγγενεσθαι τινι αλλω η μονω εκεινω ,
That which on the one hand , **receives nothing** ,
 τω μεν λαμβανοντι μηδεν ,
 while on the other hand , **He Wills All to Be** .
 δε θελοντι παντα ειναι .
 For I do **not** say , O **Tat** , that '**He Creates**' ;
 γαρ ου ερω , ω Τατ , ποιουντι :
 for one who creates is defective over a long period of time ,
 γαρ ο ποιων εστι ελλιπης πολλω χρονω ,
 within which period , at one time he creates ,
 εν ω οτε μεν ποιει ,
 but at another time he does **not** create .
 οτε δε ου ποιει .
 And he creates qualities and quantities ;
 και ποσοτητας :
 for at one time he creates a certain quantity and a certain quality ,
 γαρ ποτε μεν ποιει ποσα και ποια ,
 whereas at another time he creates their opposites .
 δε οτε τα εναντια .
 Whereas **The God** and **Father** and **The Good**
 δε ο θεος και πατηρ και το αγαθον
Are The One that **Wills The All to Be** .
 τω θελειν τα παντα ειναι .

just as our ancestors **Heaven** and **Kronos Encountered** .
ωσπερ ημετεροι οι προγονοι Ουρανος και Κρονος ενετυχον .

Tat: If only we would also encounter **That** , O **Father** !
Ειθε ημεις και , ω πατερ .

Hermes: If only indeed , O **Son** .

Ειθε γαρ , ω τεκνον :

But now we are still too relaxed/at-ease/slack in relation to **That Sight** ,
δε νυν ετι ατονουμεν προς την οψιν ,
and in this way we are not strong enough to open The Eyes of our Intellect ,
και ουτως ουκ ισχυμεν αναπετασι τους οφθαλμους ημων του νου ,
and to Behold **The Beauty** of **The Good** ;
και θεασασθαι το καλλος του αγαθου ,
of **That** which **Is Incorruptible** ,
εκεινου το αφθαρτον ,
of **That** which **Is Ineffable** .
το αλαλητον .

For when Thou has *nothing to say* about **Self** ,
γαρ οταν εχης μηδεν ειπειν περι αυτου ,
then at that time Thou will **See Self** ;

τοτε οψει αυτο :

for **The Intuitive-Knowledge** of **Self Is Deep Silence** ,
γαρ η γνωσις αυτου εστι βαθεια σιωπη
and **The Withdrawal/Inactivity/Restraint** of **All the senses** .
και καταργια πασων των αισθησεων .

6 For One who **Intellects This** , is not able to **Intellect** anything else ;
γαρ ο νοησας τουτο ουτε δυναται νοησαι τι αλλο ,
for One who **Sees This** , is not able to **See** anything else ,
ο θεασαμενος ουτε θεασασθαι τι αλλο ,
nor hear of anything else ,
ουτε ακουσαι περι τινος αλλου ,
nor even move the body at all ;
ουτε το κινησαι το σωμα συνολον :
for one **Stands-still**

γαρ ατρεμει

by **Forgetting/Disregarding All The Corporeal Perceptions** and **Motions**
δια επιλαθομενος πασων των σωματικων αισθησεων τε και κινησεων
of **the body** .

του σωματος .

Therefore , **The Intellect Illuminates All** ,
δε τον νουν περιλαμψαν παντα ,
while **The Whole Soul Takes-up** and **Draws-up** and **Turns-around**
και την ολην ψυχην αναλαμβάνει και ανελκει και μεταβαλλει
The Whole Self into **Ousia** .
ολον αυτον εις ουσιαν .

For it is impossible , O Son , for **The Whole Soul** to become **Divinized**
 γαρ αδυνατον , ω τεκνον , ψυχην αποθεωθηναι
 while **She** remains in **the human body** ;
 μενουσαν εν ανθρωπου σωματι :
 since **The Whole** of **Self** must be **Turned-around** (Republic 518C-D) ,
 αλλα αυτην χρη μεταβληθηναι ,
 and surely then **In This Way That** which becomes **Divinized**
 και δη ουτω τω αποθεωθηναι
 may **Behold The Beauty** of **The Good** .
 θεασαμενην το καλλος του αγαθου !

Tat: *In what way* does Thou mean this , O **Father** ?

7 πως λεγεις , ω πατερ ;

Hermes: Surely then , O Son , every *separate Soul undergoes* many **Transformations** .

δη , ω τεκνον , Πασης διαιρετης ψυχης μετα-πολλα- μεταβολαι .

Tat: *In what way* in turn does Thou mean *separate* ?

Πως παλιν διαιρετης ;

Hermes: Has thou not heard in *The Generic Logos* ,

Ουκ ηκουσας εν τοις γενικοις ,
 that **All the souls** that wander-about in *The Whole Kosmos* ,
 οτι πασαι αι ψυχαι κυλινδουμεναι εν τω παντι κοσμω
 just as if the **Selves** that were sent-away

ωσπερ αυται απονεμεμεναι
 are from **A Singular Soul** , from **The Soul** of *The All* ?
 εισιν απο μιας ψυχης της του παντος ;

Now then , there are many changes of **these souls** ,
 τοιουν πολλαι αι μεταβολαι τουτων των ψυχων ,
some tend to that which is more Prosperous ,
 των μεν επι το ευτυχεστερον ,
 whereas **others** tend to that which is the opposite .

των δε επι το εναντιον .

For some **souls** which are beastial are changed into **Water-borne-souls** ,

γαρ αι μεν ουσαι ερπετωδεις μεταβαλλουσιν εις ενυδρα ,
 while the **Water-borne** are changed into the **Land-borne-souls** ,

δε αι ενυδροι εις χερσαια ,
 then the **Land-borne** are changed into the **Winged-souls** ,

δε αι χερσαιαι εις πετεινα ,
 then the **Aerial-souls** are changed into human-souls ;

δε αι αεριαι εις ανθρωπους :

then the human-souls , that attain **The Beginning/Source** of **Immortality** ,

δε αι ανθρωπειαι , ισχουσai αρχην αθανασιας ,
 are Transformed into **Daimons/Spirits** , then **In This Way**

μεταβαλλουσιν εις δαιμονας , ειθ' ουτως

Selves are Transformed into **The Chorus Dancing Round The Gods** !

εις τον χορον χωρευουσι των θεων :

Whereas there are **Two Choruses** of **Gods** (Circles of Th'Other & Th'Same - **Tim 36C**) ,
 δε δυο χοροι θεων , (κυκλων θατερου ταυτου
One is of **The** (Inner) **Gods** that **Wander** , and **The** (Outer) **Gods** that **Do-not-wander** ;
 ο μεν των πλανωμενων , των απλανων :
 and **The Self Glory** of **Their Soul** is **The Most Perfect** .
 και η αυτη δοξα ψυχης τελειοτατη .

8A Therefore if a **soul** that enters into a human body , remains **defective** ,
 δε εαν ψυχη εισελθουσα εις ανθρωπου σωμα , μεινη κακη ,
she will not **Taste** of **Immortality** , nor will **she** **Partake** of **The Good** ,
 ουτε γευεται αθανασιας , ουτε μεταλαμβανει του αγαθου ,
 then by being dragged away **she** turns back to **her** journey of a beastial **soul** ;
 δε παλισσυρτος υποστρεφει επι την οδον τα ερπετα την :
 and **the sickness-of-their-spirits** , is **the failure** to **Know Themselves**
 και η κακοδαιμων , αγνοησασα εαυτην
 while **living in slavery** with **offensive** and **harmful** bodies ,
 δουλευει αλλοκοτοις και μοχθηροις σωμασιν ,
 and **self** is **the just-sentence** of the **defective soul** (**Theatetus 177A**) .
 και αυτη καταδικη κακης ψυχης .

8B Therefore **the defect** of **soul** is **ignorance** ;
 δε κακια ψυχης αγνωσια :
 for this **soul** , **knows/learns/discerns** **nothing** of **The Real Beings** ,
 γαρ ψυχη γνουςα μηδεν των οντων ,
nor of **The Nature** of **These** , nor **The Good** , since **she** is **blind** ,
 μηδε την φυσιν τουτων , μηδε το αγαθον , δε τυφλωττουσα ,
she is tossed-about (**2nd Alcibiades 151B-C**) by **the passions** of **the body** ;
 εντινασσεται παθεσι τοις σωματικοις ,
by carrying the body just as a burden , and **she** does not Lead , since **she** is being led .
 βασταζουσα το σωμα ωσπερ φορτιον , και ουκ αρχουσα , αλλ' αρχομενη .
 Such is **the defective self** of **soul** .

κακια αυτη ψυχης .
 But the opposite ; **The Excellence/Virtue** of **Soul** is **Intuitive-Knowledge** ;
 9 δε τουναντιον αρετη ψυχης γνωσις :
 for **The One** who **Knows/Learns/Discerns/Makes-Distinctions**
 γαρ ο γνους
 is also **Good** and **Devoted** , and is already **Divine** .
 και αγαθος και ευσεβης , και ηδη θειος .

Tat: Then what sort of person is this , **O Father**?

δε Τις ουτος εστιν , ω πατερ ;
Hermes: **The One** who **does not** talk much , **nor** gives heed to much .

Ο μη λαλων πολλα , μηδε ακουων πολλα .
 For the one who lingers in giving and listening to speeches , **O Son** , is shadow-fighting .
 γαρ ο σχολαζων δια- και ακοαις -λογοις , ω τεκνον , σκιαμαχει :
 For **The Divine Father** and **The Good** cannot be spoken of nor heard of (**Tao 14**) .
 γαρ ο θεος πατηρ και το αγαθον ουτε λεγεται ουτε ακουεται

There **exist sense-perceptions** because **that** is not able **Be** apart by **self** .
 . εἰσι αἱ αἰσθησεις δια το μη δυνασθαι ειναι χωρις αυτου .
 Whereas **Intuitive-Knowledge** is very different from **sense-perception** .
 10A δε γνωσις πολυ διαφερει αισθησεως .
 For on the one hand , **perception** comes to **be when the material** has the mastery ;
 γαρ μεν αισθησις γινεται του υλικου επικρατουντος
 by using **the body** as **its tool** ,
 χρωμενη τω σωματι οργανω ,
 whereas on the other hand , **Intuitive-Knowledge Is The Fulfillment of Knowledge** ,
 δε γνωσις εστιν το τελος επιστημης ,
 since (All) **Knowledge Is The Gift of The God** (Including Right-Opinion) ;
 δε επιστημη δωρον του θεου :
 for **All Knowledge Is Incorporeal** , which **Uses Self** as **The Organ** for **Intellect** ,
 γαρ πασα επιστημη ασωματος , χρωμενη αυτω τω οργανω νοι ,
 thus **The Intellect** is opposed to **the body** .
 δε ο νους εναντιος τω σωματι .
 Therefore , when a **soul** enters into a **body** ,
 ουν ψυχη εισδυσα εις σωμα
she gives-way to both **The Intellectual** and **the material** aspects .
 χωρει τε τα νοητα και τα υκικα .
 And since it is impossible for this to be otherwise ;
 και αδυνατον τουτο ειναι αλλως ;
 for **Everything** must be composed out of contrast and opposition .
 γαρ τα παντα δει συνεσταναι εξ αντιθησεως και εναντιοτητος .
 Since this has to be **In This Way** with **All The Real Beings** .
 δε τουτου εχοντος ουτως εν πασι τοις ουσιν , ...

Tat: Therefore in what way does **This Material God exist** ? As **The Kosmos** ?

10B ουν Τις οδι ο υλικος θεος , ο κοσμος ;

Hermes: **The Kosmos** is **not defective** , but nor is **Self Good** ; for **Self** is **Material** ,
 ο κοσμος Ου κακος , δε ουκεστι αγαθος ; γαρ υλικος ,
 and is **easily** affected/influenced/changed .

και ευπαθητος .

And so on the one hand , **Self** is **The First** of **All** Those that are affected ,

και μεν πρωτος παντων παθητων ,

whereas on the other hand , **Self** is **Second** among **The Real Beings** ,

δε δευτερος των οντων ,

and on the one hand , since **Self** is **For Ever** coming to **Be** ,

και μεν δε αυτος ποτε γενομενος

Self is also **Always** in **Need** ,

αυτο-ων και αι -δεης ,

thus on the other hand , **Self** **Exists** in **Generation/Creation** ,

δε ων εν γενεσει ,

and **Self** **Always** comes to **Be** in **The Generation** of Qualities and Quantities .

και αι γινομενος τη γενεσει των ποιων και των ποσων .

Accordingly then , Self is **Moving/Motive** ;
 αρα κινητος :
 for **All Material Generation/Creation** is **Motion** .
 γαρ πασα υλικη γενεσις εστιν κινησις .
 Therefore **The Intellectual Stillness Moves The Material Motions** in this way ;
 11 δε η νοητη στασις κινει την υλικην κινησιν τουτον τον τροπον .
 Since **The Kosmos** is **A Sphere** , that is **Like** a **Head** ,
 επει ο Κοσμος εστι σφαιρα , τουτεστι κεφαλη ,
 since there is **nothing Material Above** in **The Head** ,
 δε ουδεν υλικον υπερανω κεφαλης ,
 just as there is **nothing Intellectual below in the feet** , since **self** is **wholly-material** ,
 ωσπερ ουδεν νοητον υποκατω ποδων , δε πανυλικον ,
 thus **Intellect** is **The Head Moving Self** in a **Spherical Way** ,
 δε νους κεφαλη κινουμενη αυτη σφαιρικως ,
 since this is **The Way** of **The Head** ,
 δε τουτο εστι κεφαλικως ,
 therefore , **As many as are United** to **The Thin Membrane** of **This Head** ,
 ουν οσα προσηνωται τω (like an Eggshell) υμενι ταυτης της κεφαλης ,
in which The Soul Is , **are Immortal by Nature** ,
 εν ω η ψυχη εστιν , αθανατα πεφυκεν ,
 (just as **body** has been made **in Soul**)
 ωσπερ σωματος πεποιημενου εν ψυχη
 so also do **They possess more** of **The Soul** than of **The Body** .
 και εχοντα πλειω την ψυχην του σωματος :
 Therefore , **those** that are further-away from **The Membrane** are **mortal** ,
 δε τα πορρω του υμενος θνητα ,
by possessing more of the **body** than of the **Soul** .
 εχοντα πλεον το σωμα της ψυχης .
 Then , just like **The All** ,
 δε ωστε το παν
Every Living-being is composed out of **Material** and **Intellectual Places** .
 παν ζων συνεστηκεν εκ τε υλικου και νοητου .
 Surely then **The Body** of **The All** has been **Made An Ensouled Living-Being** .
 δη δε του σωματος το παν πεποιημενου εμψυχου ζων .
 On the one hand , **The Kosmos** is also **The First**
 12 μεν ο κοσμος και πρωτον
 among the other **Living-Beings** ;
 των αλλων ζων :
 whereas on the other hand , **the human-being** is the second **living-being**
 δε ο ανθρωπος δευτερον ζων
 after **The Kosmos** ,
 μετα τον κοσμον ,
 but the **human-being** is **the first**
 δε μεν πρωτον
 among the other mortal **living-beings** that must be **ensouled** .
 των αλλων θνητων ζων το εχει εμψυχον .

But the **human-being** is no longer only **not Good** ,
δε ουκετι μονον ουκ αγαθος ,
since by being **mortal** , he is also **defective** .
αλλα ως θνητος , και κακος .
For on the one hand , **The Kosmos** is **not Good** , by being **moveable** ,
γαρ μεν ο κοσμος ουκ αγαθος , ως κινητος ,
whereas on the other hand , **Self** is **not defective** , by being **Immortal** ;
δε ου κακος , ως αθανατος :
but the **human-being** is **both not Good and defective** by being **moveable** and **mortal** .
δε ο ανθρωπος και ουκ αγαθος και κακος ως κινητος ως θνητος .
Therefore the **human soul** is **carried** in this way :
δε ανθρωπου ψυχη οχειται τουτον τον τροπον ,
The Intellect is **carried** within **The Logos** ,
ο νους εν τω λογω ,
and **The Logos** is **carried** within **the soul** ,
ο λογος εν τη ψυχη ,
then **the soul** is **carried** within **the breath** ;
δε η ψυχη εν τω πνευματι :
then **the breath** , is **diffused** through the veins and arteries
δε το πνευμα , διηκον δια των φλεβων και αρτηριων
and the **living body** **moves** along with the **blood** ,
και το ζων σωμα κινει μετα του αιματος ,
and **carries self** just as if **self** were a **burden** .
και βασταζει ωσπερ τινα φορτον .
And that is why some people are accustomed to think that **blood** is of **the soul** ,
και διο τινες ενομισαν αιμα ειναι την ψυχην ,
but they are mistaken about **her nature** ,
σφαλλομενοι της φυσεως ,
because they do not see/know that when **the breath** first **with-draws** into **the soul** ,
οτι ουκ ειδοτες του πνευματος πρωτον αναχωρησαντος εις την ψυχην ,
at that time , the surrounding blood , must also **coagulate** throughout the veins ,
τοτε , το περιεχον το αιμα , δει και παγηναι κατα τας φλεβας ,
and leave the arteries **empty** !
και καταλειπειν τας αρτηριας κενωθεισας.
And **this** is the **death** of the body .
και τουτο εστιν ο θανατος του σωματος .
THE ALL/Everything Depends upon **One Cause/Source-of-Motion** ,
14A τα παντα ηρτηται εκ μιας αρχης ,
whereas **The Cause Depends** upon **The One and Singular (The One Being)** .
δε η αρχη εκ του ενος και μονου .
And on the one hand , **The Cause Moves (The Prime Unmoved Mover)** ,
και μεν η αρχη κινειται ,
in order that **She Be The Fontal Cause** of **ALL** ;
ινα γενηται αρχη παντων :
Therefore **Only The One “Is Still”** , and **Is Not Moved** .
δε μονον το εν εστηκεν , και ου κινειται .

14B

Now then just as **These** are also **Three** ; such as
τοιουν ταυτα και τρια , και
The Divinity of The Father and **The Good** and **The Kosmos** ,
ο θεος πατηρ και το αγαθον και τον κοσμον ,
so also are **The Divinity** and **The Kosmos** and the **human-being Three** ;
δε ο κοσμος και ο κοσμος και ο ανθρωπος :
And on the one hand , **The Divinity Contains The Kosmos** ,
και μεν ο θεος εχει ο κοσμος
whereas **The Kosmos Contains** the **human-being** .
ο κοσμος τον ανθρωπον .
And on the one hand , **The Kosmos** comes to be **The Son of The God** ,
και μεν γινεται υιος του θεου ,
whereas on the other hand , the **human-being** is the son of **The Kosmos** ,
δε ο ανθρωπος υιος του κοσμου ,
just as if the **human-being** were the **Offspring** of **The Divinity** .
ωσπερ εγγονος του θεου .

15A

Accordingly then , **The God** is not un-known by the **human-Being** ,
αρα ο θεος ουκ αγνοει τον ανθρωπον ,
since **Self** is also **Perfectly Known** , and **Wishes** to be **Known** !
αλλα και ανυ γνωριζει , και θελει γνωριζεσθαι .
This is **The Only Salvation/Preservation** for the **human-being** ;
τουτο εστιν μονον σωτηριον ανθρωπω ,
The Intuitive-Knowledge of The God !
η γνωσις του θεου :
Self is **The Ascent to Olympus (The Abode of The Gods)** .
αυτη αναβασις εις τον Ολυμπον
by **This Alone** can **soul** come to **Be Good** .
: τουτω μονω ψυχη γινεται αγαθη .
and **she does not Remain Good** forever ,
και < . . . > μενει αγαθη ουδεποτε ,
since **she** becomes **defective** out of **Necessity** .
δε γινεται κακη κατ' αναγκην .

Tat:

In What Way does Thou mean this , O **Thrice Great One** ?

Hermes:

Πως λεγεις τουτο , ω τρισμεγιστε ;
Behold **the soul** of a **Child** , O **Son** ,
θεασαι Ψυχην παιδος , ω τεκνον ,
which **self** has not yet accepted/received/taken-on the **dissolution** of **herself** ,
αυτης μηδεπω επιδεχομενην διαλυσιν εαυτην ,
since the body of **self** is still small and has not yet fully grown .
του σωματος αυτης οντος ετι ολιγου και μηδεπω το παν ωγκωμενου ,
How **Beautiful she** is on the one hand , to behold in every way ,
πως καλην μεν βλεπειν πανταχου ,
since **she** is not yet soiled by the passions of the body ,
δε μηδεποτε τεθολωμενην υπο των παθων του σωματος ,
by still closely depending upon **The Soul of The Kosmos** .
ετι σχεδον ηρτημενη της ψυχης του κοσμου .

But on the other hand , when the body has grown massive ,
 δε οταν τω σωμα ογκωθη
 and drags **self** down by the mass of the body , the body ingenerates **forgetfulness** ;
 και κατασπαση αυτην εις τους ογκους του σωματος , εγγεννα ληθην ,
 and thus **she dissolves herself** ,
 δε διαλυσσα εαυτην
 and so **she** no longer **Partakes** of **The Beautiful** and **Good** ,
 και ουκετι μεταλαμβανει του καλου και αγαθου ,
 since the **forgetting** becomes **her defect** .
 δε τη ληθη γινεται κακη .

Whereas the opposite results for **Self** and for those that are **Freed** from the **body** .
 16 δε το εναντιον συμβαινει αυτο και τοις εξιουσιν του σωματος .
 For when **the soul Returns** to **Herself** ,
 γαρ η ψυχη αναδραμουσα εις εαυτης
she is separated from **the breath** ,
 χωριζεται του πνευματος ,
 and **The Intellect** from **the soul** ;
 και ο νους της ψυχης :
 whereas **The Intellect** by **Being Divine** by **Nature** ,
 δε ο νους ων θειος φυσει ,
 by **Coming to Be Free** from **the garments** ,
 γενομενος καθαρος των ενδυματων ,
Puts on A Body of Fire Traversing-through Every Place ,
 επιλαβομενος σωματος πυρινου περιπολει παντα τοπον ,
 leaving **the soul** to **The Judgment** and **Atonement she Deserves** .
 καταλιπων την ψυχην τη κρισει και δικη κατ' αξιαν .

Tat: *In What Way* does **Thou** mean this , O **Father** ,
 πως λεγεις τουτο , ω πατηρ ,
 that **The Intellect** is separated from **the soul** and **the soul** from **the breath** ,
 οτι ο νους χωριζεται της ψυχης και η ψυχη του πνευματος ,
 when **Thou** has said that on the one hand , **the soul** is **the garment** of **The Intellect** ,
 σου ειποντος μεν την ψυχην ειναι ενδυμα του νου ,
 and on the other hand , that **the breath** is **the garment** of **the soul** ?
 δε το πνευμα της ψυχης ;

Hermes: *The One* who *Listens* to *The One who Speaks* , O **Son** ,
 17 τον ακουοντα τω λεγοντι , ω τεκνον ,
 must **Reflect** , and **The Hearing** has to be **Sharper** than **The Voice** of **The Speaker** .
 δει Συννοειν , και την ακοην εχειν οξυτερον της φωνης του λεγοντες .
 The integration/synthesis of these garments takes place **within the earthy body** .
 η συνθησις τουτων των ενδυματων γινεται εν γηινω σωματι .
 For it is impossible for **The Intellect** to be **Seated Naked/Unclothed -Self** by **Itself**-
 γαρ αδυνατον τον νουν εδρασασθαι γυμνον αυτον καθ' εαυτον
within an earthy body .
 εν γηινω σωματι .

For the **earthy body** is not able to bear **So Great** an **Immortality** ,
γαρ το γηινον σωμα εστι ουτε δυνατον ενεγκειν τηλικαυτην αθανασιαν ,
nor can **Such An Excellent Self** sustain having contact with a **passive body** .
ουτε την τοσαυτην αρετην αυτη ανεχεσθαι συγχωριζομενον παθητον σωμα .

Therefore **Self** has taken **The Soul** as if **She** were a **covering** ;

ουν ελαβεν την ψυχην ωσπερ περιβολην :

then since **The Self Soul** , is also a **certain Divinity** ,

δε η αυτη ψυχη , ουσα και τις θεια ,

She makes use of **the Breath** as if **Self** were **Her covering** ,

χρηται τω πνευματι καθαπερει περιβολη ,

and thus **the Breath** manages **the living body** .

δε το πνευμα διοικει το ζων σωμα .

For **the Breath** is enveloped/involved **in the blood** ,

γαρ το πνευμα συστελλεται εις το αιμα ,

while **The Soul** is enveloped/involved **in the Breath** .

δε η ψυχη εις το πνευμα .

Therefore , whenever **The Intellect** is **Liberated** from **the earthy body** ,

18 ουν οταν ο νους απαλλαγη του γηινου σωματος ,
Self Immediately Puts on The Characteristic Garment/Membrane , That of Fire ,
ευθυσ ενεδυσατο τον ιδιον χιτωνα , τον πυρινον ,
which **Self** could not have **within** the **earthy body** .

ον ηδυνατο ουκ εχων εις το γηινον σωμα .

For **Earth** cannot **sustain/bear Fire** ; for **self** is all burnt up , even by a tiny **spark** ;

γαρ γη ου βασταζει πυρ : γαρ πασα φλεγεται και υπο ολιγου σπινθηρος :

and because of this , **Water** is also spread round **The Earth** ,

και δια τουτο το υδωρ και περικεχυται τη γη ,

just as a defense or a wall to hold off **the flames** of **The Fire** .

ωσπερ ερυμα και τειχος προς αντεχον την φλογα του πυρος .

Whereas by **Intellect** being **The Sharpest** of **All The Divine Intellections** ,

δε νους ων οξυτατος παντων των θειων νοηματων ,

and **The Sharpest** of **All The Elements** possesses **The Body** of **Fire** .

και το οξυτατον παντων των στοιχειων εχει το σωμα πυρ .

For by **The Creator** of **All Being Intellect** ,

γαρ ο δημιουργος παντων ων νους

He uses **Fire** as an **Instrument** of **His Fabrication/Creativity** .

χρηται πυρι τω οργανω προς την δημιουργιαν .

And on the one hand , **Intellect Is The Demiurge/Creator** of **Everything** of **The All** ,

και μεν ο δημιουργος των παντων του παντος ,

whereas on the other hand , the **human Intellect** , only makes **earthy works** ;

δε του ανθρωπου ο μονον των επιγειων :

for by the **Intellect within** the **human-being** being stripped-naked of **The Fire**

γαρ ο νους εν ανθρωπω ων γυμνος του πυρος

by dwelling **in that which** is human ,

τη οικησε τη ων ανθρωπινος ,

Self is unable to create **Those works that are Divine** ,

αδυνατει δημιουργειν τα θεια ,

Thus on the one hand , The **Pious Human Soul** , is *A Certain Spirit* and **Divine** ;
 19 δε μεν η ευσεβης ανθρωπινη ψυχη , εστι τις δαιμονια και θεια :
 whereas on the other hand , **not every human soul** ,
 δε ου πασα ,
 and after **Such a Soul** is **Liberated**
 και μετα τοιαυτη η ψυχη απαλλαγηναι
 from the struggle of the body in the Contest/Pursuit for **Piety**
 τον αγωνα του σωματος αγωνισαμενη της ευσεβειας
 since the struggle for **Piety Is To Intellectually-Perceive/Recognize The God** ,
 δε αγων ευσεβειας το γνωναι τον θεον
 and thus by **harming** no **human-being** ,—
 και αδικησαι μηδενα ανθρωπων ,—
She Becomes One Whole Intellect ;
 γινεται ολη νους :

(A : B :: B : C

Intellect : Soul :: Soul : Body

As **God** does to **Me** , so also , will **I** do to **Others**)

and when **She Becomes** a **Daimon/Spirit** , **She** shall be **Ordered**
 και οταν γενηται δαιμων , τυχειν τετακται
In Relation To Those Stewards/Servants of a **Fiery Body** of **The God** .
 προς τας υπηρεσιας πυρινου σωματος του θεου .
 Whereas the **impious soul** remains attached to **her private/personal/individual ousia** ,
 δε η ασεβης ψυχη μενει επι της ιδιας ουσιας ,
 being **Corrected** by **Herself** ,
 κολαζομενη υφ' εαυτης ,
 and thus **she** seeks an **earthy body** into which **she** may enter .
 και ζητουσα γηινον σωμα εις ο εισελθη .
 But that is a **human soul** ; for no other body can make room for a **human soul** .
 19B δε ανθρωπινον : γαρ ου αλλο σωμα χωρει ανθρωπινην ψυχην .
 Nor is it **Lawful** for a **human soul** to fall into the body of an irrational living-being ;
 ουδε εστιν θεμις ανθρωπινην ψυχην καταπεσιν εις σωμα αλογου ζωου :
 for **This** is **The Law** of **The God** , to **Protect** the **human soul** from such an **outrage** .
 γαρ ουτος νομος θεου , φυλασσειν ανθρωπινην ψυχην απο της τοιαυτης υβρεως .

Tat: *In What Way* then , is **human soul Corrected** , **O Father**?

20 Πως ουν ανθρωπινη ψυχη κολαζεται , ω πατερ ;

Hermes: And what greater **Correction** is there for the **human soul** than from **her impiety** ?

Και τις μειζων κολασις εστι ανθρωπινης ψυχης η η ασεβεια
 What kind of **fire** , **O Son** , possesses such great **flames** as **the impiety** ?

ποιον πυρ , ο τεκνον , εχει τοσαυτον οσην φλογα η ασεβεια ;
 Then what kind of powerful , dangerous wild beast could so **maim** the body
 δε ποιον ισχυει δακετον θηριον τοσουτον λυμαναι το σωμα
 as much as **the impiety maims The Self** of that **soul** !?!

οσον η ασεβεια την αυτην ψυχην ;

Or do you not see how much depravity/defectiveness the impious soul suffers ?

η ουκ ορας οσα κακα η ασεβης ψυχη πασχει ,
How much Self cries and screams
αυτης βοωσης και κεκραγυιας

“ I am on fire ! I am in flames ! I do not know what to say , what to do !

καιομαι , φλεγομαι ουκ οιδα τι ειπω , τι ποιησω :
I am being all-consumed by the wretched-spirit of those defects which control me !
διεσθιομαι υπο η κακοδαιμων των κακων κατεχοντων με .
I cannot see ! I cannot hear !”
ουτε βλεπω ουτε ακουω .”

Are these selves not the voices of a soul which is being Corrected ?

εισι αυται ου αι φωναι ψυχης κολαζομενης ;
Or does thou also opine as the many , O Son , that when soul leaves the body
η συ και δοχαζεις ως οι πολλοι , ω τεκνον , οτι ψυχη εξελθουσα του σωματος
she enters the body of a beast ? But this is like wandering exceedingly astray .
θηριαζεται ; εστι οπερ πλανη μεγιστη .

For soul is Corrected In This Way .

21

γαρ ψυχη κολαζεται τουτον τον τροπον .

For when The Intellect enters into the impious soul ,

γαρ ο νους εισδυς εις την ασεβη ψυχην ,
Self torments self with the lashes belonging to those that go astray ,
αικιζεται αυτην ταις μαστιξιν των (Phaedrus 253E) αμαρτηματων
and by which lashes , the impious soul is Corrected .

και υφ’ ων μαστιζομενη ασεβης ψυχη κολαζεται ;
For she is turned towards blasphemies and murder and hubris/outrageousness ,
γαρ τρεπεται επι και βλασφημιας και φονους και υβρεις ,
and every kind of violence through which human-beings are wronged/harmed .
και ποικιλιας βιας δι’ ων ανθρωποι αδικουνται .

But when The Intellect enters into The Pious Soul ,

δε ο νους εις την ευσεβη ψυχην
Self Leads Self towards The Light of The Intuitive-Knowledge .

οδηγει αυτην επι το φως της γνωσεως :
Thus , Such a Soul can never be Full of Praising and of Speaking-Well of The God ,
δε η τοιαυτη ψυχη ισχει ουδεποτε κορον υμνουσα τε ευφημουσα τον θεον ,
and of doing every kind of Good to All Human-Beings in Logos and Works ,
και ποιουσα παντα ευ παντας ανθρωπους και λογος και εργοις ,
by Self Imitating The Father (A : B :: B : C) !

αυτης μιμουμενη τον πατερα .

For which Logos , O Son , when Offering-Gratitude to The God ,

22A

διο , ο τεκνον , ευχαριστουντα τω θεω

Thou must Pray for The Intellect that happens to Be Noble/Beautiful/Elegant .

δει ευχεσθαι του νου τυχειν καλου .

Therefore on the one hand , soul can pass-over to That which is Superior ,
ουν μεν ψυχη μεταβαινει το κρειττον ,
while on the other hand , it is impossible for soul to pass-over to that which is inferior .
δε αδυνατον εις το ελλατον .

Then there is **The Communion** of **Souls** ;
 δε εστι κοινωνια ψυχων :
 and on the one hand , **The Souls** of **The Gods**
 και μεν αι των θεων
Commune with **the souls** of **human-beings** ,
 κοινωνουσιν ταις των ανθρωπων ,
 while on the other hand , **those** of **human-beings**
 δε αι των ανθρωπων
Communicate with **those** of those that are **without-The-Logos** .
 ταις των αλογων .
 Thus **The Stronger/Superior Take care of** the **weaker/inferior** ,
 δε οι κρειττονος επιμελουνται των ελαττωνων ,
 and so on the one hand , **The Gods Take care of** **human-beings** ,
 μεν θεοι ανθρωπων ,
 whereas , **human-beings take care of** **those living- beings** that are **without-The-Logos** ,
 δε ανθρωποι των ζωνων αλογων ,
 whereas **The God Takes care of All** ;
 δε ο θεος παντων :
 for **This Very God** is **Superior** to **All** ; and **All** are **inferior** to **Self** .
 ουτος κρειττων παντων και παντα ελαττονα αυτου .
 Therefore on the one hand , **The Kosmos is subject to The God** ,
 ουν μεν ο κοσμος υποκειται τω θεω ,
 whereas on the other hand , the **human-being is subject to The Kosmos** ,
 δε ο ανθρωπος τω κοσμω ,
 whereas **those** that are **without-The-Logos are subject to** the **human-being** ;
 δε τα αλογα τω ανθρωπω :
 whereas **The God Is Above All** and is **Concerned** with **All** .
 δε ο θεος υπερ παντα και περι παντα .
 And on the one hand , just as **The Energies** of **The God** are **just like Rays** ,
 και μεν καθαπερ αι ενεργειαι του θεου καθαπερ ακτινες ;
so also on the other hand , are **The Natural Forces like Rays** of **The Kosmos** :
 δε αι φυσεις του κοσμου ,
so also are **The Arts** and **The Kinds of Knowledge like Rays** of the **human-being** .
 δε αι τεχναι και επιστημων του ανθρωπου .
 On the one hand , **The Energies** , are **Energized/Activated throughout The Kosmos** ,
 μεν αι ενεργειαι , ενεργουσαι δια του κοσμου ,
 and in the case of the **human-being** ,
 και επι τον ανθρωπον ,
They are **Diffused throughout as The Natural Rays** of **The Kosmos** .
 διηκουσι δια των φυσικων ακτινων του κοσμου :
 And on the other hand , **The Natural Rays** are **Diffused throughout The Elements** .
 δε αι φυσεις δια των στοιχειων .
 Then finally , **The human Rays** are **Diffused throughout The Arts and Knowledges** .
 δε οι ανθρωποι δια των τεχνων και επιστημων .
 And This is **The Self Maintenance** of **The All** ,
 και εστι η αυτη διοικησις του παντος ,

of *All Depending upon The Nature* of *The One God* ,
 παντων ηρτημενων εκ της φυσεως του ενος θεου ,
 who also *Keeps-Maintaining throughout The One Intellect* .
 και διοικουμενων δι' του ενος νου .
 Of which *Intellect* , there are *None* more divine or effective ,
 ου εστι ουδεν θειοτερον και ενεργεστερον ,
 or more able to *Unite humans* in Relation to *Gods* and *Gods* in Relation to *humans* .
 και ενωτικωτερον ανθρωπων μεν προς θεους δε θεων προς ανθρωπους .

But *This* is *The Good Daimon/Spirit* ;

ουτος εστιν ο αγαθος δαιμων :

The Blessed Soul is *Full* of *This* ,

η μακαρια ψυχη πληρης τουτου ,

whereas the *soul* of *wretched-spirit* is *empty/devoid* of *This* .

δε η ψυχη κακοδαιμων κενη τουτου .

Tat: *In what way* , in turn , does *Thou* mean this , *O Father* ?

Πως παλιν λεγεις τουτο , ω πατερ ;

Hermes:

Therefore does *Thou* believe , *O Son* ,

ουν Οιει , ω τεκνον ,

that *every soul* possesses *The Good Intellect* ?

οτι πασα ψυχη εχει τον αγαθον νουν ;

For *The Logos* is now about *This* ,

γαρ ο λογος νυν περι τουτου ,

but not about *The Steward/Servant* of which we have spoken before ,

ου περι υπηρετικου ου ειρηκαμεν εμπροσθεν ,

who was sent down in *Due Course* .

του καταπεμπομενου υπο της δικης .

For often , *The Intellect* takes-leave of *the soul* ;

γαρ πολλακις ο νους εξισταται της ψυχης :

and *in that hour* , *the soul* can neither see nor hear ,

και εν εκεινη τη ωρα η ψυχη ουτε βλεπει ουτε ακουει ,

since *she* is *like* a *living-being without-The-Logos* ;

αλλ' εοικε ζωω αλογω :

for a *soul* apart from *Intellect* “Can not say nor accomplish anything” .

γαρ ψυχη χωρις νου 'δυναται ουτε ειπειν ουτ' ερξαι τι ' .

So Great is *The Power* of *The Intellect* .

τηλικαυτη εστι δυναμις του νου .

Since *Self* does not endure a *sluggish/dull soul* ,

αλλ' ουδε ανεχεται νωθρας ψυχης ,

since *Self* takes-leave of *the soul* that depends upon *the body*

αλλα καταλειπει την προσηρτημενην τω σωματι

which is also being suffocated by *self* here below .

και αγχομενην υπ' αυτου κατω .

But *such* a *soul* , *O Son* , has no *Intellect* ;

δε τοιαυτη η ψυχη , ω τεκνον , εχει ουχ νουν :

for which *Logos* such a one must *not* be deemed to be a *human-being* .

οθεν τον τοιουτον δει ουδ' ηγεισθαι ανθρωπον .

24B For the **Human-being** is **Divine** ,
 γαρ ο ανθρωπος εστι θειον ,
 and should not to be compared to the other living-beings that exist on **The Earth** ,
 και ου συγκρινεται τοις αλλοις ζωις τοις επιγειοις ,
 but to **Those Beings Above** in **Heaven** that are called **Gods** .
 αλλα τοις ζωις ανω εν ουρανω λεγομενοις θεοις :
 Whereas if we must rather dare to speak **The Truth** ,
 ει χρη μαλλον τολμησαντας ειπειν το αληθες ,
 then **The Truly-Real Human-being** is also **Beyond Those Gods** ,
 δε ο οντως ανθρωπος εστιν και υπερ εκεινοις ,
 or at least **in every way Equal** in **Power** to **One Another** .
 η γε παντως ισοδυναμουσιν αλληλοις .
 For on the one hand ,
 25 γαρ μεν
not one of **The Heavenly Gods**
 ουδεις των ουρανιων θεων
will descend down to **The Earth** , while **leaving-behind The Boundary** of **Heaven** ,
 κατελευσεται επι γην , καταλιπων τον ορον ουρανου :
 whereas on the other hand ,
 δε
The Human-Being/Guardian/Bodhisattva/Steward both **Ascends** to **The Heaven** ,
 ο ανθρωπος και αναβαινει εις τον ουρανον ,
 and **Measures Self** , and **knows** on the one hand , of what **Kind** of **Self** is **The Lofty One** ,
 και μετρει αυτον , και οιδε μεν ποια αυτου εστιν υψηλα ,
 and on the other hand , **knows** of what **Kind** of **Self** is **The Lowly One** ,
 δε ποια ταπεινα ,
 and **Precisely Learns All** the other aspects (**Parmenides Poem Fragment 1**) ;
 και ακριβως μαθανει παντα τα αλλα (**Theatetus 150 B–C**) :
 and the greatest of all , is that **The Ascent** takes-place while not leaving **The Earth** ;
 και το μειζον παντων , ανω γινεται ουδε καταλιπων την γην :
So Great is the extent/range for **Self** .
 τοσουτον το μεγαθος εστιν της εκστασεως αυτω .
 For which **Logos** one must dare say
 διο τολμητεον ειπειν
 that on the one hand, **The Earthly Human-being** is a **mortal god** ,
 μεν τον επιγειον ανθρωπον ειναι θνητον θεον ,
 and on the other hand , **The Heavenly God** is an **Immortal Human-Being** .
 δε τον ουρανιον θεον αθανατον ανθρωπον .
 Therefore **Everything** is **Maintained** by These Two :
 διοπερ τα παντα διοικειται τουτων των δυο ,
 by **The Kosmos** and by **The Human-being** ,
 κοσμου και ανθρωπου ,
 whereas **All** is **Maintained** by **The One God** .
 δε τα παντα υπο του ενος θεου .

14 July 2026

Book 11
The Logos of Intellect to Hermes
Νου προς Ερμην

Intellect: Take Mastery of **The Logos** , **O Thrice Great Hermes** ,
1A κατασχεῖς του λογου , ω τριςμεγιστε Ερμη ,
and **Remember The Logos** that are being spoken !
και μεμνησο των λεγομενων .
Thus **I** shall not hesitate to speak as **Self** comes to **Me** .
δε ουκ οκνησω ειπειν ως επηλθεν μοι .

Hermes: Since many have spoken much -and these **Logos** are **Different**
1B επει πολλα ειποντων πολλων και ταυτα διαφορα
concerning **The All** and about **The God** ,
περι του παντος και του θεου
I have **not** learned **The Truth** !
εγω ουκ εμαθον το αληθες ,
Will **Thou** , **Master** , make **Self** quite **Clear** to me concerning **This** ;
συ , δεποτα , διασαφησον μοι περι τουτου :
for I can only **Trust The Disclosure/Unfoldment** concerning **This** from **Thee** .
γαρ και αν μονω πιστευσαιμι την φανερωσιν περι τουτου σοι .

Intellect: Hear , **O Son** , **In What Way The God Possesses/Contains Time** and **The All** .
ακουε , ω τεκνον , ως ο θεος εχει ο χρονος και το παν .
In What Way The God possesses , **Eternity** , **The Kosmos** , **Time** and **Generation** .
2 ο θεος , ο αιων , ο κοσμος , ο χρονος , η γενεσις .
The God Creates Eternity ; then **Eternity Creates The Kosmos** ;
ο θεος ποιει τον αιωνα , δε ο αιων τον κοσμον ,
then **The Kosmos Creates Time** ; then **Time Creates Generation** .
δε ο κοσμος τον χρονον , δε ο χρονος την γενεσιν .
Therefore **just as Ousia Is The Good** of **The God** , **so also Are**
δε ωςπερ ουσια εστι το αγαθον του θεου ,
The Beauty , **The Spiritual-Blessedness** and **The Wisdom (The Good of The God)** .
το καλον , η ευδαιμονια , η σοφια ,
Therefore **The Sameness (Is The Good)** of **The Eternity** ,
δε η ταυτοτης , του αιωνος ,
thus **The Order (Is The Good)** of **The Kosmos** ,
δε η ταξις , του κοσμου ,
thus **The Transformation/Transition/Turning-About (Is The Good)** of **Time** ,
δε η μεταβολη , του χρονου ,
thus **(The Same Recursive Order)** of **Life** and **Death (Is The Good)** of **Generation** .
δε η ζωη και ο θανατος της γενεσεως .
Then **The Energies** of **The God** are **Intellect** and **Soul** ;
δε ενεργειαι του θεου νους και ψυχη ,
while **Those** of **Eternity** , are **Immortality** and **Permanence/Duration/Continuity** ,
δε του αιωνος , αθανασια και διαμονη ,
while **Those** of **The Kosmos** , are **Restoration** and **Re-Restoration** ;
δε του κοσμου , αποκαταστασις και ανταποκαταστασις ,

while **Those** of **Time** , are **Increase** and **Decrease** ;
 δε του χρονου , αυξησις και μειωσις ,
 while **Those** of **Generation** , are **Qualities** and **Quantities** .
 δε της γενεσεως , ποιητης και ποσοτης .
 Therefore , **Eternity Is In The God** ,
 ουν ο αιων εν τω θεω ,
 then **The Kosmos Is In Eternity** ,
 δε ο κοσμος εν τω αιωνι ,
 then **Time Is In The Kosmos** ,
 δε ο χρονος εν τω κοσμω
 then **Generation Is In Time** .
 δε η γενεσις εν τω χρονω .

And on the one hand , **Eternity Stands-still About The God** ,
 και μεν ο αιων εστηκε περι τον θεον ,
 whereas on the other hand , **The Kosmos Moves In Eternity** ,
 δε ο κοσμος κινειται εν τω αιωνι ,
 while **Time Passes In The Kosmos** ,
 δε ο χρονος περαιουται εν τω κοσμω ,
 while **Generation Comes to Be In Time** .
 δε η γενεσις γινεται εν τω χρονω .

3

Thus on the one hand , **The Source of All Is The God** ,
 ουν μεν πηγη παντων ο θεος ,
 while on the other hand , **Ousia Is The Source of Eternity** ,
 δε ουσια ο αιων ,
 whereas **Matter Is The Source of The Kosmos** ,
 δε υλη ο κοσμος ,
 whereas **The Power of The God Is The Source of Eternity** ,
 δε δυναμις του θεου ο αιων ,
 whereas **The Work of Eternity Is The Kosmos** ;
 δε εργον του αιωνος ο κοσμος ,
 which **Never** comes to **Be** , and **Always** comes to **Be by Eternity** .
 ουποτε γενομενος , και αιε γινομενος υπο του αιωνος .
 For which **Logos The Kosmos** will **not ever** be utterly-destroyed ,
 διο ουδε ποτε φθαρησεται :
 for **Eternity Is Indestructible** ;
 γαρ αιων αφθαρτος .

nor is **anyone of those In The Kosmos** abandoned ,
 ουδε τι των εν τω κοσμω απολειται ,
 for **The Kosmos Is Encompassed by Eternity** .
 του κοσμου εμπεριεχομενου υπο του αιωνος .

Hermes:

Then what is **The Ousia** of **The God** ?

Intellect:

δε τις εστι η ουσια του θεου ;

The Good and **The Beautiful** !

το αγαθον και το καλον .

And **The Spiritually-Blessed Wisdom** and **Every Virtue/Excellence** .
 και η ευδαιμονια σοφια και πασα η αρετη .

And therefore **Eternity Adorns The Matter** ,
και ουν ο αιων κοσμει την υλην ,
by **Instilling Deathlessness** and **Permanence Into The Matter** .
4A εν— αθανασιαν και διαμονην —θεις τη υλη :
For **That Generation** depends upon **Eternity** ,
γαρ εκεινης η γενεσις ηρτηται εκ του αιωνος ,
just as **Eternity** also depends on **The God** ;
καθαπερ ο αιων και εκ του θεου :
for **Generation** and **Time** are both **In Heaven**
γαρ η γενεσις και ο χρονος εισιν εν ουρανω
and **In Earth** by **Being Double-Natured** ;
και εν γη οντες διφυης ,
thus on the one hand , **In Heaven They** are **Unchangeable** and **Incorruptible** ;
μεν εν ουρανω αμεταβλητων και αφθαρτων ,
whereas on the other hand **In Earth They** are **changeable** and **corruptible** .
δε εν γη μεταβλητων και φθαρτων .
And on the one hand , **The God Is The Soul** of **The Eternity** ,
και μεν ο θεος η ψυχη του αιωνος ,
whereas on the other hand , **Eternity** is **The Soul** of **The Kosmos** ,
δε ο αιων του κοσμου
whereas **Heaven Is The Soul** of **The Earth** .
δε ο ουρανος της γης .
And on the one hand , **The God Is In The Intellect** ,
4B και μεν ο θεος εν τω νω ,
whereas on the other hand , **The Intellect Is In The Soul** ,
δε ο νους εν τη ψυχη ,
whereas **The Soul Is In The Matter** .
δε τη ψυχη εν τη υλη .
Whereas **All These Exist Through The Eternity** .
δε παντα ταυτα δια του αιωνος .
Whereas **This Whole Body , In which All The Bodies Exist , Is Filled-Full** of **Soul** ,
δε τουτο το παν σωμα , εν ω παντα τα σωματα εστι , εστιν πληρες ψυχης :
whereas **The Soul Is Filled-Full** of **The Intellect** ,
δε η ψυχη πληρης του νου ,
and **The Intellect Is Filled-Full** of **The God** .
και ο νους του θεου .
Thus on the one hand , **Soul Fills-Full The Inner Self** ,
δε μεν ψυχη πληροι εντος αυτο ,
whereas on the other hand , **She Encompasses The Outer Self** ,
δε περιλαμβανει εκτος ,
thus **Giving-Vitality** to **The Whole** ,
ζωοποιουσα το παν ,
On the one hand , **The Outer Kosmos Is This Great** and **Perfect Living-Being** ,
μεν , τον εκτος κοσμον τουτο το μεγα και τελειον ζων ,
while on the other hand , **The Inner Kosmos Are All The Living-Beings** ,
δε εντος παντα τα ζωα ,

and on the one hand **She Remains Above In The Heaven , In The Sameness ,**
 και μεν διαμενουσα ανω εν τω ουρανω εν τη ταυτοτητι ,
 whereas *At-The-Same-Time* **She Turns The Generation About Below on The Earth .**
 δε αμα μετα- τη γενεσει –βαλλουσα κατω επι της γης .

5

Thus , **The Eternity Holds-together This All ,**
 δε ο αιων συνεχει τουτο το παν ,
 – whether by **Necessity** , or **Providence** , or **Nature** ,
 – ειτε δι’ αναγκην , ειτε προνοιαν , ειτε φυσιν ,
 or anything else one may think or will think –
 ειτε τι τις αλλο οιοιται η οιοθησεται –
This All Is The God of Efficacious-Energy .
 τουτο παν εστι ο θεος ενεργων .
 Whereas **The Energy Is The Unsurpassable Power of The God ,**
 δε η ενεργεια ουσα ανυπερβλητος δυναμι του θεου ,
 which *should not* be compared to *anything* human nor **Divine** .
 η αν ουτε παραβαλλοι τις τα ανθρωπεια ουτε τα θεια .
 For which **Logos** , O **Hermes** , **Thou** should *never* be led to believe
 διο , ω Ερμη , μηδεποτε ηγηση
 that *Anyone* of *Those Below* nor of *Those Above* are **Similar** to **The God** ;
 τι των κατω μητε των ανω ομοιον τω θεω :
 for at that time , **Thou** will go astray from **The Truth** (**Parmenides 133C-D**) .
 επει εκπεση της αληθειας
 For *nothing* is **Like That** which **Un-Like** and **‘Is’ Alone** ‘and’ **One** .
 : γαρ ουδεν ομοιον τω ανομοιω και μονω και ενι .
 And do not be led to believe that any of **The Power** is allowed to another .
 και μηδε ηγηση τινι της δυναμεως εκχωρειν αλλω :
 For *who/what* **‘Is’ Like That God** ?
 γαρ τις κατ’ εκεινον ;
Who Else Is The Cause of Life and Immortality
 τις αλλος αιτιος ζωης , και αθνασιας
 and of **The Creative-Turning-About** ?
 και ποιητης μεταβολης ;
What Else then , **Is The Work of Self** other than to **Create** ?
 τι αλλο δε , εργον αυτου η το ποιειν ;
 For **The God** is not idle ; since then **Everything** would be idle ;
 γαρ ο θεος ου αργος : επει παντα αν ην αργα :
 for **Everything Is Filled-Full of The God** .
 γαρ απαντα πληρη του θεου .
 Since there is no idleness at all in **The Kosmos** , nor in anything else ;
 αλλ’ εστιν ουδε αργια ουδαμου εν τω κοσμω ουδε εν τινι αλλω :
 for the name idleness is empty of meaning ,
 γαρ ονομα αργια εστι κενον ,
 for both **The Creator** and **That** which comes to **Be** .
 και του ποιουντος και του γινομενου .
 Thus **Everything Must** come to **Be** and **Always** and **Exactly At Each Place** .
 δε παντα δει γινεσθαι και αι και καθ’ εκαστον τοπον .

6A

For **The Creator Is In Everything** , *not* by being situated in anything ,
 γαρ ο ποιων εστιν εν πασιν , ουκ ιδρυμενος εν τινι ,
 nor by being in anyone of **The Creations** (Symposium 211E) ;
 ουδε εν τι ποιων ,
 but by **Being All** , by **Being Energized/Active Everywhere** .
 αλλα παντα , ων ενεργης πανταχου .
 For **Power is not Self-Sufficient** for those that come into **existence** ,
 γαρ δυναμις εστι ουκ αυταρκης τοις γινομενοις ,
 since those that come into **existence** depend upon **Self** .
 αλλα τα γινομενα υπ' αυτω .
 Surely then **Behold The Kosmos Underlying Thine Sight Through Myself** ,
 6B δη θεασαι τον κοσμον υποκειμενον ση τη οψει δι' εμου ,
 by **Thoroughly-Intellecting in an Accurate Way The Beauty of Self** ;
 τε κατανοησον ακριβως το καλλος αυτου ,
 and on the one hand , concerning which **Pure Body** ,
 και μεν ου ακηρατον σωμα ,
there are none more Ancient ,
 εσται ουδεν παλαιότερον ,
 whereas on the other hand , **Self Is New** and **In The Full-Flowering of Self** ,
 δε νεον και ακμαιον
 and **Moreover Self Is In Full Bloom Throughout All Time** .
 και μαλλον ακμαιότερον δια παντος .
Behold also **The 7 Underlying Orders** that **Adorn The Perpetual Order** ,
 7 ιδε και τους επτα υποκειμενους κοσμους κεκοσμημενους αιωνιω ταξει ,
 and **Run Their Perpetual Fulfilling Courses** .
 και δρομω τον αιωνα αναπληρουντας .
 Therefore , **Light Fills Everything** ,
 δε φωτος πληρη παντα ,
 while **Fire** is **Nowhere** to be found ,
 δε πυρ ουδαμου < . . . >
 for **The Friendship** of Contraries
 γαρ τη φιλια των εναντιων
 and **The Blending** of Opposites and Dissimilarities
 και τη συγκρασει των εναντιων και των ανομοιων
 has given birth to **The Light** ,
 γεγονε το φως ,
 which **Shines forth** by **The Energy of The God** ,
 καταλαμπομενον υπο της ενεργειας του θεου ,
 who **Is The Generator of All Good** , and **The Ruler of All Order** ,
 του γεννητορος παντος αγαθου , και αρχοντος πασης ταξεως ,
 and **The Leader of The 7 Orders/Adornments/Worlds** .
 και ηγεμονος των επτα κοσμων .
See The Moon , **The Forerunner of Them All** -The **Instrument** of **Nature-**
 ιδε σεληνην προδρομον εκεινων παντων , της οργανον φυσεως ,
 that **Transforms The Matter Below** .
 μεταβαλλουσαν την υλην κατω .

See also **The Earth** , **Being Established In The Middle** of **The All** ,

τε την γην , ιδρυμενην μεσην του παντος ,

The Fixed-Foundation of **The Beautiful Kosmos** ,

υποσταθμην του καλου κοσμου ,

The Nourisher and **Nurse** of those upon **The Earth** .

τροφον και τιθηνην των επιγειων .

Then also **Behold The Multitude** of **Living-beings** ,

δε και θεασαι το πληθος ζων

as many as **Exist** of **The Immortal** , and of the **Mortal** ,

οσον εστι των αθανατων , και των θνητων ,

while **The Moon Journeys-Around Between** both of **Them** .

δε την σεληνην περιπορευομενην μεσην αμφοτερων .

Thus **Everything Is Full** of **Soul** , and **She Moves Everything** ,

8A δε παντα πληρη ψυχης , και κινουμενη παντα ,

Some on the one hand , **Move** around **The Heaven** ,

τα μεν περι τον ουρανον ,

others on the other hand , **Move** around **The Earth** .

τα δε περι την γην .

And **Those** that **lean** to the **Right** **do not** lean to the **Left**

και τα επι δεξια μητε τα αριστερα

nor do **Those** that **lean** to the **Left** **lean** to the **Right** ,

μητε τα επι αριστερα τα δεξια ,

nor do **Those Above** **lean/incline** to **those Below**

μητε τα ανω κατω

nor do **those Below** **lean/aspire** to **Those Above** .

μητε τα κατω ανω .

And The Logos/Way that **All These** have been brought to **Be** ,

8B και οτι παντα ταυτα γεννητα ,

O Most-Beloved Hermes , **Thou** no longer needs to learn from **Myself** .

ω φιλτατε Ερμη , ουκετι χρηζεις μαθειν εμου .

For **They** are **bodies** , that also possess a **soul** , and are thus **moved** .

γαρ εστι σωματα , και εχει ψυχην , και κινειται :

Therefore it is impossible for **These** to **Come-together into One**

δε αδυνατον ταυτα συνελθειν εις εν

apart from **That** which **Gathers Them Together** .

χωρις του συναγοντος .

Therefore there must be **Such** a **Cause** ,

ουν δει ειναι τοιουτον τινα ,

and **This Is Wholly One** !

και τουτον παντως ενα .

For **The Motions** are **Many** and **Different** , and **the bodies** are **not Alike** ,

9 γαρ των κινησεων ουσων πολλων και διαφορων , και των σωματων ουχ ομοιων ,

therefore **One Order** has been **Arranged** for **All** ,

δε μιας ταξεως τεταγμενης κατα παντων ,

and thus it is impossible for there to be two or more creators .

αδυνατον ειναι δυο η πλειους ποιητας .

For **One Order** could not be maintained by many creators .
 γαρ μια ταξις ου τηρεται επι πολλων :
 Since among **the many** , **jealousy of the superior** will also follow along with **strife** !
 δε < . . . > τοις πολλοις ζηλος του κρειττονος και παρεψεται εριουσι .
 Furthermore if there were **Another Creator**
 και ει ην ετερος ο ποιητης
 of those that are transformable/unpredictable/impulsive and **mortal** living-beings ,
 των μεταβλητων και θνητων ζωνων ,
 then **He** *would have also* Wished to Create **Immortals** along with **mortals** ,
 αν και επεθυμησεν ποιησαι αθανατους και θνητους ,
 just as **The Creator of The Immortals** ! . . .
 ωσπερ ο των αθανατων .
 Come along then , if there are two ,
 φερε δε , ει εισι δυο ,
 and **The Matter of The Soul Is One** ,
 και της υλης της ψυχης ουσης μιας ,
 then to which one of **selves** would the **Store-House of The Creation** belong ?
 δε παρα τινι αυτων αν η χορηγια της ποιησεως ;
 If **Self** belongs to **both** , then **which one** also deserves the greater part ?
 ει παρα ανφοτεροις , παρα τινι και το πλειον μερος ;
 Therefore , **Intellect In This Way** ,
 δε νοει ουτω ,
 that the composition of **every Living body** consists of **matter** and **Soul** ,
 ως την συστασιν παντος ζωντος σωματος εχοντες εξ υλης και ψυχης ,
 and of **The Immortal** and **the mortal** ,
 και του αθανατου και του θνητου ,
 and of **The Rational** and of **the irrational** .
 και του λογικου και του αλογου .
 For **All living bodies** are **Ensouled** ,
 γαρ παντα ζωντα σωματα εμψυχα ,
 whereas those that are not alive , are **matter by herself** ;
 δε τα μη ζωντα εστι υλη καθ' εαυτην :
 and similarly , **Soul By Herself** ,
 και ομοιως ψυχη καθ' εαυτην ,
 is **The Life of The Ousia Laid-up-Beside The Creator** (**Parmenides 142-143**) .
 της ζωης ουσια παρακειμενη τω ποιητη .
 Thus **The Cause of The Immortals** is **The Cause of The Whole of Life** .
 δε ο αιτιος των αθανατων της πας ζωης .
 Therefore , how can **The Life of The Immortals** be other than **The Life of the mortals** ?
 ουν πως η ζωη των αθανατων αλλη της των θνητων ;
In What Way then can it be **Well-maintained**
 πως δε ευλογον
 that **The Life** that was **Created** for **The Immortals**
 ζωα ποιουντα τα αθανατα
was not also **The Life Created** for the mortals ?
 μη και ζωα ποιειν τα θνητα

And thus on the one hand , it is **Clear** that there is **A Certain Creator** of **These** !
 11 και μεν εστι δηλον οτι τις ο ποιων ταυτα .
 and that on the other hand , that **Selves** are **Simply One** , is **Most Clear** ;
 δε οτι εις , φανερωτατον :
 for **Soul** is also **One** , and **Life** is **One** , and **Matter** is **One** .
 γαρ ψυχη και μια , και ζωη μια , και υλη μια .
 Then *Who* is **This One Self** ?
 δε τις ουτος ;
Who else then could **Self Be** , if not **The One God** ?
 τις αλλος δε αν ειη , ει μη ο εις θεος ;
 For *Who* else could **Properly Make Ensouled Living-beings** ,
 γαρ τινι αλλω αν πρεποι ποιειν εμψυχα ζωα ,
 if not **The Unique God** ?
 ειμη τω μονω θεω ;
 Therefore **God Is One** .
 ουν θεος εις .
 And on the one hand it is most ridiculous if thou agrees
 και μεν γελοιοτατον ωμολογησας
 that **The Kosmos** is **One** , and that **The Sun** is **One** , and that **The Moon** is **One** ,
 τον κοσμον ειναι ενα , και τον ηλιον ενα , και την σεληνην μιαν ,
 and that **The Divinity of The Earth** is **One** ,
 και θειοτητα την γην μιαν :
 while on the other hand ,
 δε
 thou maintains that **The Divine Self is one of a series** !?!
 θελεις τον θεον αυτον ειναι ποστον ;
 Therefore **Self** makes **Everything** .
 ουν αυτον ποιει παντα .
 Whereas it would be most ridiculous , if **The Divine Self were one of many** !
 γελοιοτατον , ει πολλοι .
 And why is it so hard (to **See**) that **The God Creates**
 12A και τι μεγα τω θεω ποιειν
Life and **Soul** , and **Immortality** and **Transformation** ,
 ζων και ψυχην και αθανασιαν και μεταβολην ,
 when **Thou Does** as many functions ?
 σου ποιουντος τοσαυτα ;
 For **Thou Sees** and **Speaks** , **Hears** and **Smells** , **Touches** and **Walks-about** ,
 γαρ και βλεπεις , και λαλεις , και ακουεις , και οσφραινη , και απτη , και περιπατεις ,
 and **Intellects** and **Breathes** .
 και νοεις , και πνεις .
 And on the one hand , **there is not** one who **sees** ,
 και μεν εστιν ουχ ετερος ο βλεπων ,
 and on the other hand , another who **hears** , then another who **speaks** ,
 δε ετερος ο ακουων , δε ετερος ο λαλων ,

but another who **touches** , then another who **smells** , and another who **walks-about** ,
δε αλλος ο απομενος , δε αλλος ο οσφραινομενος , δε αλλος ο περιπατων ,
and another who **Intellects** , and another who **breathes** ;
και αλλος ο νοων , και αλλος ο αναπνεων :
since there is **One** who **Does All** these **operations** .
αλλα εις ο ποιων παντα ταυτα .

12B But none of these operations are possible to do apart from **The God** .
αλλα ουδε εκεινα ειναι δυνατον ποιειν χωρις τον θεον .
For just as if **soul** were to cease **Doing** these **functions** ,
γαρ ωσπερ αν καταργηθης τουτων ,
thou would no longer **be** a **Living-Being** , so that in this way ,
ουκετι ει ζων , ουτως ,
if **The God** , were to cease **Creating These**
ο θεος , αν καταρηθη εκεινων ,
—which is **not Lawful** to say—
ο μη θεμις ειπειν ,
(((he is no longer god))) .
εστι ουκετι θεος .

For if it has been shown that the human-being is not able to exist by doing nothing ,
13A γαρ ει αποδεδεικται ανθρωπος ου δυναμενος ειναι ποιων μηδεν ,
then how much more is this so for **The God** ?
ποσω μαλλον ο θεος ;
For if there is anything which **He** does not **Create** ,
γαρ ει εστιν τι ο μη ποιει ,
—which is also **not Lawful** to say—
ο και μη θεμις ειπειν ,
then (((the god is imperfect))) .
ο θεος εστιν ατελης :

Whereas if **He is not** idle in anything , then **He Is Perfect** .

δε ει εστι μη αργος τι , τελειος .

Accordingly then , **The God Creates Everything** .

αρα ο θεος ποιει παντα .

13B O **Hermes** , if **Thou** would **Offer-up Thyself** to **Me** for a while ,
ω Ερμη , αν επιδως σεαυτον μοι προς ολιγον ,
then **Thou** will easily **Intellect** that **The Work of The God Is One** ,
δ' ραδιον νοησαι το εργον του θεου ον εν ,
in order to bring into **Existence Everything** ;

ινα γινηται παντα ,

such as **Those** that **Exist** ,

η τα γινομενα ,

Those that have come to **Exist** at one time ,

τα γεγονοτα απαξ ,

or **Those** that will come to **Exist** ;

η τα μελλοντα γινεσθαι :

but **This** , O **Dearest One** , **Is Life** ; but **This Is The Beautiful** , but **This Is The Good** !

δε τουτο , ω φιλτατε , εστι ζωη : δε τουτο εστι το καλον , δε τουτο εστι το αγαθον .

This Is The God !

τουτο εστιν ο θεος .

14A

If **Thou Wishes Self** to **Intellect** and to **Work** ,

ει θελεις αυτο νοησαι και εργω ,

then **See** what happens to **Thee** when **Thou Wishes** to **beget** .

δε ιδε τι εγγινεται σοι θελοντι γεννησαι .

But **this is not Like It Is** with **That God** ;

αλλ' τουτο ουκ ομοιον εκεινω :

for **That God does not experience pleasure** ;

γαρ εκεινος ουχ ηδεται :

for **Self has no other** Co-worker/Partner .

γαρ εχει ουδε αλλο συνεργον .

Accordingly then , by **Being Self-Working** , **Self Is Always** in **The Work** ,

αρα ων αυτουργος , εστιν αι εν τω εργω ,

by **Self Being That which Self Creates** !

αυτος ων ο ποιει .

For if **Self** were separated from **Self** ,

γαρ ει χωρισθειη αυτου ,

then on the one hand , **Everything** would collapse-together/fall-apart-at-once ,

μεν παντα συμπεσεισθαι ,

since on the other hand , **Everything** would necessarily perish ,

δε παντα αναγκη τεθνηξεσθαι ,

since **Life** would not **Exist** !

ως ζωης μη ουσης .

But if **Everything Is Alive** , and if **Life Is One** , then **The God Is** also **One** .

14B

ει παντα ζωα , και η ζωη μια , αρα ο θεος και εις .

And in turn if **Everything Is Alive** ; both **Those** in **Heaven** and also **Those** in **The Earth** ,

και παλιν , ει παντα εστι ζωα , και τα εν ουρανω και τα εν τη γη ,

then there **Is One Life** for **Everything** that comes to **Be** through **The God** ,

δε μια ζωη κατα παντων γινεται υπο του θεου ,

then **Self Is** also **Divine** .

αυτη εστι και θεος ,

Accordingly then , **Everything** comes to **Be** through **The God** !

αρα παντα γινεται υπο του θεου .

Then **Life** is **The Unification** of **Intellect** , **body** and **Soul** .

14C

δε ζωη εστιν ενωσις νου σωματος και ψυχης .

Surely then **Death** is **not** the utter-destruction of **Those** that have been put together ,

δη θανατος ουκ απωλεια των συναχθεντων ,

since **Death Is** the dissolution of **The Unification** .

δε εστι διαλυσις της ενωσεως .

Now then , **The Eternity Is The Image** of **The God** ,

τοιουν , ο αιων εικων του θεου ,

15A

whereas **The Kosmos Is The Image** of **The Eternity** ,

δε ο κοσμος του αιωνος ,

whereas **The Sun Is The Image** of **The Kosmos** ,

δε ο ηλιος του κοσμου ,

whereas **The Human-Being Is The Image** of **The Sun** .
δε ο ανθρωπος του ηλιου .

15B

Whereas **They** say that **The Transformation** is **Death** ,
δε φασιν την μεταβολην ειναι θανατον ,
because on the one hand , **the body dissolved** ,
δια το μεν το σωμα διαλυεσθαι ,
while on the other hand , **The Life** of **Those** that are **dissolved**
δε την ζωην τα διαλυομενα
withdraws into **The Un-Seen** .
χωρειν εις το αφανες .
This Is In The Way of **The Logos** , **My Dearest Hermes** ,
τουτω τω λογω , μοι φιλτατε Ερμη ,
and since **Thou** are **Listening** with **Spiritual-Daimonic-Reverence** ,
και ως ακουεις δεισιδαιμων
I Say that **The Kosmos Is Being Transformed** through **Eternity** ,
φημι τον κοσμον μεταβαλλεσθαι δι' αιωνος ,
by means of **That Certain Part** of **The Life** of **Self**
δια το τι μερος της ζωης αυτου
that comes to **Be** each **Day** in **The Un-Seen** ,
γινεσθαι καθ' εκαστην ημεραν εν τω αφανει ,
whereas **The Kosmos Is Never** dissolved .
δε μηδεποτε διαλυεσθαι .
And **Such** are **The Experiences** of **The Kosmos** ,
και ταυτα εστι τα παθη του κοσμου ,
Such are **Its Cycles** and **Its Mysteries** .
τε δινησεις και κρυψεις :
And The One **Is The Cycle** that **Returns** ,
και η μεν δινησις στροφη ,
but The Other **Is The Mystery** of **Renewal** .
η δε κρυψις ανανεωσις .
<...>

16A

Since **Self Is Every-Form** ,
δε εστιν παντομορφος ,
Self does **not** maintain **The Forms/Shapes/Figures** that **Self Contains** within **Itself** ,
ου εγκειμενας τας μορφας εχων εν εαυτω ,
since **Self Is Being Trans-Formed/Altered/Changed** !

16B

δε αυτος μεταβαλλων .
Since **The Kosmos has come to Be Every-Form** ,
επει ο κοσμος γεγονεν πανταμορφος ,
therefore what would The One who Creates Be ?
ουν τι αν ο ποιησας ειη ;
For on the one hand , would **Self not come to Be Formless** .
γαρ μεν μη γενοιτο αμορφος :
And if on the other hand , **Self Is Every-Form** ,
και ει δε αυτος παντομορφος ,

then **Self** will **Be Like The Kosmos** .
 εσται ομοιος τω κοσμω .
 Since **Self Possesses One Form** ,
 αλλα εχων μιαν μορφην ,
 Then **According to This Logos** ,
 κατα τουτο
Self will be **Less** than **The Kosmos** .
 εσται ελαττων του κοσμου .
 Therefore , what shall we declare **Self** to **Be** ?
 ουν τι φωμεν αυτον ειναι ;
 We must not bring around **The Logos** into difficulty ;
 μη περιστησωμεν τον λογον εις αποριαν :
 for we conceive no difficulty about **The God** .
 γαρ νοουμενοις ουδεν απορον περι του θεου .
 Therefore , if **Self Possesses One Idea** ,
 ουν ει εχει μιαν ιδεαν ,
Something Is The Idea of **Self** , which is not subject to being seen ,
 τις εστιν ιδεα αυτου , ητις ουχ υποσταιηται οψεσιν :
 for **Self Is Incorporeal** .
 γαρ ασωματος .
 And **Self Brings to Light All Forms** by means of **Their bodies** .
 και δεικνυσι πασας δια των σωματος .
 And do not be surprised if there is **A Certain Incorporeal Idea** ;
 17A και μη θαυμασης ει εστι τις ασωματος ιδεα :
 for **Self** is **just Like The Idea** of **The Logos** ;
 γαρ εστι ωσπερ η του λογου :
 and on the one hand , mountain peaks in paintings are seen to stand-out quite clearly ,
 και μεν ακρωρειαι ενταις γραφαις ορωνται εξε- πανυ -χουσαι ,
 for on the other hand , they are naturally **All-Perfectly Uniform** and **Consistent**
 δε εισι τη φυσει παντελως λειαι και ομαλαι .
 Then by **Reflecting** upon **The Logos** that has been spoken with **more Daring** ,
 17B δε εννοησας το λεγομενον τολμηροτερον ,
 then Thou will **more Truly Intellect The One Being** who **Contains Everything** .
 δε αληθεστερον νοησεις τον περιεχοντα τα παντα .
 For **just Like the human-being can not Live** apart from **Life** ,
 γαρ ωσπερ ο ανθρωπος δυναται ου ζην χωρις ζωης ,
so also The God can not Create apart from **The Good** .
 ουτως ο θεος δυναται ουδε ποιων το αγαθον .
 For **This Is Just Like The Life** and **Just Like The Motion** of **The God** ;
 γαρ τουτο εστι ωσπερ ζωη και ωσπερ κινησις του θεου ,
 that **Moves** and to **Vivifies Everything** .
 κινειν και ζωοποιειν τα παντα .
 Thus some of **The Logos** being spoken **have to be Reflected** in a **Very Personal Way** ;
 18 δε ενια των λεγομενων οφειλει εχειν εννοιαν ιδιαν ,
Such As by **Intellecting That** which **I** now **Say** .
 οιον νοησον ο νυν λεγω

For *Everything* is *In The God* ;
 γαρ παντα εστιν εν τω θεω ,
 but not as if *The Logos* were lying *In a Place/Space* ;
 ουχ ως κειμενα εν τοπω :
 for on the one hand , *The Place* is also *A Body* ,
 γαρ μεν ο τοπος εστι και σωμα ,
 and *Every body* is *Moveable* ,
 και παν σωμα κινητον ,
 whereas on the other hand , *That* which *Is Incorporeal Is Immoveable* ,
 δε το ασωματον ακινητον ,
 and *Those* that are *Situated in Self* do not *Possess Motion* ;
 και τα κειμενα εν αυτω ουκ εχει κινησιν :
 for *They* are *Situated in another way* ; in *Bodiless Imagination* ;
 γαρ κειται αλλως εν ασωματω φαντασια .
 for *That* which *Intellects Comprehends Everything* .
 τον νοησον περιεχοντα τα παντα .
 And since there is *nothing* that limits *The Incorporeal* ,
 και οτι εστι ουδεν περιοριστικον του ασωματου ,
nothing quicker , *nothing* more powerful than *The Incorporeal* ,
 ουδε ταχυτερον , ουδε δυνατωτερον ,
 since *Self Is The Absolute Limit* of *All* ,
 δε αυτο περιοριστικον παντων ,
 and thus , *Self Is Unlimited* , and *The Quickest* and *The Most Powerful* .
 και ον απεριοριστικον και ταχυτατον και δυνατωτατον .
 And also *Intellect This* by *Thyself* .
 και νοησον τουτο απο σεαυτου .

19

Urge Thy Soul to *Travel* through any *Land* which *Thou* may also wish ,
 κελευσον σου τη ψυχη πορευθηναι δι' εις γην ην και βουλει ,
 and *She* will be *There quicker* than *Thine* command .
 και εσται εκει ταχυτερον της σου κελευσεως .
 Then *Urge Self* to go to *The Ocean* , so also in turn *She* will be *There at once* ,
 δε κελευσον αυτη μετελθειν επι τον ωκεανον , ουτως και παλιν εσται εκει ταχεως ,
 but not as if *She* had passed from place to place , but by *Being There* .
 ουχ ως μεταβασα απο τοπου εις τοπον , αλλ' ως ουσα εκει .
 Then *Urge Self* to also fly up to *The Heaven* , and *She* will need no wings ,
 δε κελευσον αυτη και αναπηγναι εις τον ουρανον , και δεηθησεται ουδε πτερων ,
 since neither will anything impede *Self* ,
 αλλ' ουδε ουδεν εμποδιον αυτη ,
 not *The Fire* of *The Sun* , not *The Ether* ,
 ου το πυρ του ηλιου , ουχ ο αιθηρ ,
 not *The Whirl* of *The Stars* , nor *That* of *The Other Astral Bodies* ,
 ουχ η δινη των αστερων ουχι τα των αλλων αστερων σωματα ,
 but by cutting through *All* , *She* will Fly up as far as *The Last Body* .
 δε διατεμουσα παντα αναπηγησεται μεχρι του εσχατου σωματος .
 And if *Thou Wishes* to go *Beyond The Whole Self* and to *Contemplate Those Outside* ,
 και ει βουληθεις διαρρηξασθαι το ολον αυτο , και θεασασθαι τα εκτος ,

if indeed there is *Anything Outside* of **The Kosmos** ,
 ει γε τι εκτος του κοσμου ,
 then this is allowed for **Thee** .
 δε εξεστι σοι .

See The Power , Such Speed that **Thou** Possesses (**Parmenides Poem Frags. 2-5**) !

20A ιδε την δυναμιν , οσον ταχος εχεις .
 If on the one hand , **Thou** can perform these functions ,
 ειτα μεν συ δυνασαι ταυτα ,
 then on the other hand , cannot **The God** ?
 δε ου ο θεος ;
 Therefore , **Intellect The God In This Way** ;
 ουν νοησον τον θεον τουτον τροπον ,
Just As If Self Contains All within **Himself** ; **The Kosmos** , **Himself** , **The Whole** ,
 ωσπερ εχειν παντα εν εαυτω : τον κοσμον , εαυτον , το ολον ,
as Thoughts !
 νοηματα .

Therefore , if Thou cannot make **Thyself Like The God** (**Intellect : Intellect**),
 20B ουν εαν μη εξ-σεαυτον-ισασης τω θεω ,
 then Thou cannot **Intellect The God** ;
 ου δυνασαι νοησαι τον θεον :
 for **That which is Like** is **Intellected** by **The Like** !
 γαρ το ομοιον νοητον των ομοιων .
Leap Beyond All that is **corporeal**
 εκπηδησας παντος σωματος
 by making **Thyself** grow to an Immeasurable Size ,
 συν-σεαυτον-αυξησον τω αμετρητω μεγεθει ,
Rise Above All Time by **Becoming Eternal** ,
 υπεραρας παντα χρονου γενου αιωνιος ,
 and **Thou** will **Intellect The God** .
 και νοησεις τον θεον .
 Suppose nothing to be impossible for **Thyself** ;
 υποστησας μηδεν αδυνατον σεαυτω :
 regard **Thyself** as **Immortal** , and **Able** to **Intellect Everything** ;
 ηγησαι σεαυτον αθανατον , και δυναμενον νοησαι παντα ,
 on the one hand , **All The Arts** , and on the other hand , **All The Kinds** of **Knowledge** .
 μεν πασαν τεχνην , δε πασαν επιστημην .
 Become nature/habit/character of **Every living-being** ,
 <...> ηθη παντος ζωου ,
 then become **Higher** than **All** heights , and **lower** than **All** depths .
 δε γενου υψηλοτερος παντος υψους , και ταπεινότερος παντος βαθους :
 Then **Gather-together All The Oppositions** of **The Qualities In Thyself** ;
 δε συλλαβε πασας τας αντιθεσεις των ποιητων εν σεαυτω ,
 such as of **Fire** , **Water** , of **Hot** and **Cold** , of **The Dry** and **The Moist** .
 πυρος , υδατος , θερμου και ψυχρου , ξηρου και υγρου :

Intellect Thyself to Be Everywhere At-Once ;
 νοησον ειναι πανταχη ομου ,
 in **The Earth** , in **The Sea** , in **The Heaven** ;
 εν γη , εν θαλαττη , εν ουρανω :
 having indeed not yet come to **Be** ,
 γε μηδεπω γεννησθαι ,
 to **Be** in the womb , to **Be** young , old ,
 ειναι εν τη γαστρι , νεος , γερων ,
 to **Be** dead among those that are the dead .
 τεθνηκεναι μετα τα τον θανατον :
 even **Intellect All** these **At-Once** ;
 και νοησας παντα ταυτα ομου
The Times , Places , Actions , Qualities and Quantities ;
 χρονους , τοπους , πραγματα , ποιότητας ποσοτητας ,
then Thou will Be Able to Intellect The God .
 δυνασαι νοησαι τον θεον .

21A But if thou **locks up Thine Soul** in the **body** , and **lower Thyself** , and say ;
 δε εαν κατακλεισης σου την ψυχην εν τω σωματι , και ταπεινωσης εαυτον , και ειπης

‘I intellect nothing ; I cannot do anything ; I am afraid of earth and sea ;
 “νωω Ουδεν , δυναμαι ουδεν : φοβουμαι γην και θαλασσαν :
 I can not ascend to heaven ; I do not know who I was , I do not know who I will be .”
 ου δυναμαι αναβηναι εις τον ουρανον : ουκ οιδα τις ημην , ουκ οιδα τις εσομαι :”

What about **Thyself** and **Thy God** ?

τι σοι και τω θεω ;
 For **thou are unable** to **Intellect** none of **Those** that **Are Beautiful** and **Good** ,
 γαρ ου— δυνασαι νοησαι —δεν των καλων και αγαθων ,
 while also being a **lover of body** and **deficient** .
 και ων φιλοσωματος και κακος .
 For **the perfect defect** is **that** which **ignores The God** ;
21B γαρ η τελεια κακια το αγνοειν τον θεον .
 whereas **That** which **Is Able** to **Intuitively-Know** , and to **Wish** , and to **Hope** ,
 δε το δυνασθαι γνωναι , και θελησαι , και ελπισαι ,
Is The Immediate Road that **Bears/Leads Oneself** to **The Good** ,
 εστιν ευθυ οδος φερουσα ιδια του αγαθου ,
 and **It Is** an **Easy Road** for **Thee** to **Travel** .
 και ραδια σοι οδευοντι .
 For **The God** will come to **Meet Thee Everywhere** ,
 ο θεος συναντησει σοι πανταχου ,
 and **The God** will be **Seen Everywhere** ;
 οφθησεται πανταχου ,
 Where and **When** not being expected ;
 οπου και οτε ου προσδοκας ,
While awaking from sleeping , **While** traveling on a ship ,
 γρηγορουντι κοιμωμενω , οδευοντι πλεοντι ,

22A

During The Night , *During* The Day ,
νυκτος ημερας ,
While speaking , *While* being silent :
λαλουντι σιωπωντι :
For there is no **Likeness/Image** which **That** is not !
γαρ εστιν ουδεν εικονι ο εκεινος εστιν ουκ .
Then does thou say that **The God** is **Invisible** ?
ειτα φης ο θεος αορατος ;
Thou Speaks Auspicious/Favorable Logos !
ευφημησον

[Just as **Light** is **Invisible** but yet **Self** allows us to **See** The **Visible** !]

22B

And yet *Who/What* **Is More-Visible** than **Self** ?
και τις φανερωτερος αυτου ;
Self has made *All* of **This through Self** ;
πεποιηκεν παντα τουτο δι αυτου ,
in order that **Thou See Self through All** .
ινα βλεπης αυτον δια παντων .
This Is The Good of **The God** ;
τουτο εστι το αγαθον του θεου ,
This Is The Excellence of **The God** ,
τουτο η αρετη του θεου ,
The Self has **Come to Light through All** .
το αυτον φαινεσθαι δια παντων .
For there is nothing invisible , not even **Those** that are **Incorporeal** ,
γαρ ουδεν αορατον , ουδε των ασωματων :
since **The Intellect Is Seen In That** which **Is Intellected** ,
ο νους οραται εν τω νοειν ,
The God Is Seen In That which **Is Created** .
ο θεος εν τω ποιειν .
These Logos'/Revelations , O Thrice-Great-One ,
ταυτα , ω Τρισμεγιστε ,
I have Brought-to-Light thus far .
πεφανερωται επι τοσουτον .
Whereas **Intellect by Thyself All The Rest in a similar way** ,
δε νοει κατα σεαυτον παντα τα αλλα ομοιως ,
and **Thou** will not be led- astray/thoroughly-deceived .
και ου διαψευσθηση .

13 Oct 2017
22 July 2026

Book 12

The Logos of Thrice-Great Hermes to Tat

του τριςμεγιστου Ερμου προς Τατ

Concerning The Common Intellect

περι κοινου νου

Hermes:

1

The Intellect , O Tat , **Is** from **The Self Ousia** of **The God** ,

Ο νους , ω Τατ , εστιν εξ της αυτης ουσιας του θεου ,
if indeed there **Is A Certain Ousia** of **God** ;

ει γε εστιν τις ουσια θεου :

and **What Kind** of **A Being Ousia** happens to **Be** ,

και ποια τις ουσα τυγχανει ,

Self Alone Knows Precisely !

αυτος μονος οιδεν ακριβως .

Therefore , **The Intellect** *is not* cut-off/severed from **The Ousianess** of **The God** ,

ουν ο νους εστιν ουκ αποτετμημενος της ουσιοτητος του θεου ,

since **Self Is as it were Unfolded/Stretched-out** (from **The God**) ,

αλλ' ωσπερ ηπλωμενος ,

just as The Light of **The Sun** .

καθαπερ το φως του ηλιου .

Whereas on the one hand , in human-beings **This Very Intellect Is God** ;

δε μεν εν ανθρωποις ουτος ο νους εστι θεος ,

and for which **Logos** some Human-Beings are **Divine** ,

και διο τινες των ανθρωπων εισι θειοι ,

and **The Humanity** of These is Akin to **The Divinity** ;

και η ανθρωποτης τουτων εστι εγγυς της θεοτητος :

for on the one hand **The Good Daimon** calls **The Gods Immortal Human-Beings** ,

γαρ μεν ο Αγαθος Δαιμων ειπεν τους θεους αθανατους ανθρωπους ,

while on the other hand , **The Good Spirit/Daimon** calls human-beings mortal Gods .

και δε τους ανθρωπους θνητους θεους .

Whereas there is only **Nature** in the living-beings **without The Logos** (irrational) .

δε εστιν < . . . > η φυσις εν τοις ζωοις αλογοις .

For **Where** there **Is Soul** , **There** also **Is Intellect** ;

2

γαρ οπου εστιν ψυχη , εκει και νους ,

just as **Where** there **Is Life** , **There** also **Is Soul** ;

ωσπερ οπου εστιν ζωη , εκει και ψυχη :

whereas **the life** of **soul** is **devoid** of **Intellect** in those living-beings **without The Logos** .

δε η ζωη ψυχη εστι κενη του νου εν τοις ζωοις αλογοις .

For **The Intellect Is The Benefactor** of Human **Souls** ,

γαρ ο νους εστιν ευεργετης ανθρωπων ψυχων :

for **Self Energizes/Activates Selves** to **The Good** .

γαρ εργαζεται αυταις εις το αγαθον .

And on the one hand , in living-beings **without The Logos** ,

και μεν τοις αλογοις

Self Co-operates with the individual nature of each one ,

συνεργει τη ιδια φυσει εκαστου ,

whereas on the other hand , in **The Souls** of **human-beings** ,
 δε ταις των ανθρωπων
Self Counter-acts that nature .
 αντιπρασσει .
 For every **soul** that comes to be in a **body** ,
 γαρ πασα ψυχη γενομενη εν σωματι ,
 is immediately made **defective** by both **pain** and **pleasure** ;
 ευθεως κακιζεται τε της λυπης και της ηδονης :
 since the **body** is composed **just as if** out of boiling **juices** of both **pleasure** and **pain** ,
 γαρ σωματος συν- ωσπερ -θετου ζεουσιν χυμοι τε η λυπη και η ηδονη ,
 into which , **the soul** steps-in/embarks to **be baptized/submerged/dipped/steeped** .
 εις ας η ψυχη εμβασα βαπτιζεται .

3 Therefore , in as many **Souls Where The Intellect Is In-Charge** ,
 ουν οσαις ψυχαις αν ο νους επιστατηση ,
These Reveal The Brilliance of **Himself** ,
 ταυταις φαινει το φεγγος εαυτου ,
 by **Acting in opposition** to **those acquired-before** by **Selves** .
 αντιπρασσων τοις προλημμασιν αυτων .
 For **just as A Good Healer/Doctor inflicts pain**
 γαρ ωσπερ αγαθος ιατρος λυπει
 by **burning** or **cutting the body** that is pre-disposed to **disease** ,
 καιμων η τεμνον το σωμα προειλημμενον υπο νοσου ,
In The Same Way also , **The Intellect Causes pain** of **the soul** ,
 τον αυτον τροπον και ο νους λυπει την ψυχην ,
By Drawing Self Away from **pleasure** ,
 εξυ- αυτης -φαιρων την ηδονην ,
from which every **disease** of **soul** comes to **be** .
 αφ' ης πασα νοσος ψυχης γινεται .
 Whereas the great disease of **soul** is **Godlessness** ,
 δε μεγαλη νοσος ψυχης αθεοτης :
 next are the **opinions** of **those** that are **Godless** ,
 επει ταις δοξαις των αθεων ,
 and **every kind** of **defect** since **nothing Good** accompanies these .
 και παντα τα κακα ουδεν αγαθον επακολουθει .
 Take Notice then , **The Intellect** , **By Acting In Opposition to self** ,
 αρ' ουν ο νους , αντιπρασσων αυτη ,
Keeps-Safe/Preserves/Secures The Good for **The Soul** ,
 περιποιειται το αγαθον τη ψυχη ,
just as The Good Healer Preserves The Health for **the body** .
 ωσπερ ο ιατρος την υγιειαν τω σωματι .

4 Thus as many **human souls** that **do not** happen to be **Governed** by **The Intellect** ,
 δε οσαι ανθρωπιναι ψυχαι ουκ ετυχον κυβερνητου του νου ,
 undergo the self/same (fate) as the **souls** of **living-beings that are Irrational** .
 πασχουσι το αυτο ταις των ζων αλογων .

For *irrationality becomes the co-operator along with Selves* ,
 γαρ γενομενος συνεργος αυταις ,
 and gives *them* up to *their* desires ,
 και ανεσας τας επιθυμιας ,
which are carried to < . . . > the *rushing-force* of *their* craving/longing/yearning ,
 ας φερονται εις τη ρυμη της ορεξεως ,
 that reaches-out for that which is *without The Logos / irrational* .
 συντεινουσai προς το αλογον .
 And just as it is the case with the *living-beings* that are *without The Logos* ,
 και ωσπερ των ζων τα αλογα ,
they do not cease from being *angered* *irrationally* nor from *desiring* *irrationally* ,
 ου παυονται θυμουμεναι αλογως και επιθυμουςai αλογως ,
 nor can *they* *be filled/have-enough* of these *defects* ;
 ουδε εχουσι κορον των κακων :
 for *angers* and *desires* are *exceedingly irrational defects* .
 γαρ θυμοι και επιθυμιαι υπερβαλλουσai αλογοι κακιαι .
 Therefore *The God* has *Established The Law*
 δε ο θεος επεστησε τον νομον
 just as if *Self* were *A Corrective-Aid* and *A Proof-Rock/Touch-Stone/Reprover* .
 ωσπερ τιμωρον και ελεγχον .

Tat: O *Father* , in this case , *The Logos* concerning *Fate* ,
 5 ω πατερ , Ενταυθα , ο λογος περι της ειμαρμενης ,
 which *Thou* has explained to me before , is in peril of being overthrown !
 ον διεξηγηλυθας μοι εμπροσθεν , κινδυνευει ανατρεπεσθαι .
 For if it is entirely *Fated* that *those* who have *done* any of the following ,
 γαρ ει παντως ειμαρται δρασai τινι τωδε ,
 such as *adultery* , or *sacrilege* , or any other *transgression* ,
 η μοιχευσαι , η ιεροσυλησαι , η τι αλλο κακον ,
 are *those* who have done *the deed* under *the compulsion* of their *allotment* .
 ο δρασας το εργον εξ αναγκασασης της ειμαρμενης
 then why are *they* also being *Corrected* ?
 δια τι κολαζεται ;
 For *their fate /their allotment* brought about *All* these *deeds* .
 γαρ ειμαρμενης < . . . > παντα τα εργα .

Hermes: O Son , and as a result , nothing of the *corporeal* ,
 ω τεκνον , και συμβαινει , ουδεν τι των σωματικων ,
 comes to be neither *good* nor *bad* apart from *that fate* .
 γενεσθαι ουτε αγαθον ουτε κακον χωρις εκεινης :
 And thus it has been *fated/allotted* that the one who has done that which is *harmful* ,
 και δε ειμαρται τον ποιησαντα το κακον
 shall experience that which is *harmful* ;
 παθειν το κακον :
 and act through *this* ,
 και δρα δια τουτο ,

in order that **they** may undergo the experience which **they** did .
ινα οτι πασχει παθη ο εδρασε .

6 But now **The Logos** is not concerned with **defectiveness** and **allotments** ,
δε νυν ο λογος ου εχον περι κακιας και ειμαρμενης
for on the one hand , we have spoken about these elsewhere ;
μεν ειρηκαμεν περι τουτων εν αλλοις ,
but now on the other hand , **The Logos** for us is concerning **Intellect** ;
νυν δε ο λογος ημιν εστιν περι νου ,
what **Intellect** is **Able To Do** , and **In What Way** does **Self Contain Differences** ,
τι νους δυναται , και πως εστιν ενδιαφορος ,
for on the one hand , **Self Exists** in one way in **human-beings** ,
μεν εν τοιοσδε ανθρωποις ,
whereas **Self Exists** in another way in **living-beings without The Logos** ;
δε εν ηλλαγμενος εν τοις ζωις αλογις :
and in turn , since on the one hand , in **living-beings without The Logos**
και παλιν οτι μεν εν τοις ζωις αλογις
Self is **not Beneficent (Republic 518E-519)** ;
εστιν ουκ ευεργετικος ,
whereas on the other hand , in **human-beings Self** works **Good** ,
δε εν τοις ανθρωποις εργαζεται αγαθον ,
but **In A Different Way** ,
αλλ' ανομοιως ,
for **Self** does not quench the **Passion** and the **desire/longing** in **All human-beings** .
ουκ σβεννυων το τε θυμικον και το επιθυμητικον εν πασι .
And so of these , on the one hand ,
και τουτων μεν
one must **Intellect** that there are **Those** who **Possess The Logos** ,
δει νοειν τους ελλογιμους ,
and on the other hand , **those** who are **without The Logos** .
δε τους αλογους .
Whereas **All human-beings** are subject to **fate** ;
δε παντες οι ανθρωποι υποκεινται ειμαρμενη ,
and **generation** and **transformation** ,
και γενεσει και μεταβολη :
for these processes are **the beginning** and **the end** of **fate** .
γαρ ταυτα αρχη και τελος ειμαρμενης .

7 And on the one hand , **All human-beings** undergo **their Destinies/fates** ;
και μεν παντες ανθρωποι πασχουσι τα ειμαρμενα :
whereas on the other hand , **Those** that **Possess The Logos** ,
δε οι ελλογιμοι ,
which we have said are **Led by The Intellect** ,
ων εφαμεν ηγεμονευειν τον νουν ,
do not experience in a similar way as **the others** ;
ουκ πασχουσιν ομοιως τοις αλλοις ,

since by being **Liberated** from defectiveness ;
αλλά απηλλαγμένοι της κακίας :
They experience as **Human-beings** who are **not** defective .
πασχουσι οντες ου κακοι .

Tat: Again , O **Father** , what does Thou mean ?
παλιν , ω πατερ , Πως λεγεις ;
Is the adulterer (**Symposium 191C-D**) not bad ?
ο μοιχος ου κακος ;
Is the murderer , and all the other transgressors not bad ?
ο φονευς , και παντες οι αλλοι ου κακος ;

Hermes: Since **The One Who Possesses The Logos** , O Son ,
Αλλ' ο ελλογιμος , ω τεκνον ,
does not happen to be an **adulterer** , nor a **murderer** ,
ου πεισεται μοιχευσας , ουδε φονευσας ,
although **he/she must** undergo **that** which is **fated** ;
αλλ' .
just as the **adulterer** and the **murderer must** .
ως ο φονευσας
For it is **impossible** for a **human-being** to escape their transformation/death ,
και εστι αδυνατον διεκφυγειν μεταβολης ,
just as it is also **impossible** to escape their generation/birth ;
ωσπερ και γενεσεως :
whereas it is **Possible** for **The One** who **Possesses Intellect** to escape from **harm/defect** .
δε εστι τω εχοντι νουν διεκφυγειν κακιαν .

8 And by which **Logos** , O Son ,
και διο α , ω τεκνον ,
I have heard **The Good Daimon/Spirit Say** ,
εγω ηκουσα του Αγαθου Δαιμονος λεγοντος ,
that if **Self** had brought **This** forth in a written way ,
και ει εξεδεδωκει εν εγγραφως ,
Self would have much **Benefitted** the Race of Human-beings ,
αν πανυ ωφεληκει το γενοσ των ανθρωπων :
for **That Alone** , O Son , by **Being The First-born Deity** ,
γαρ εκεινος μονος , ω τεκνον , ως πρωτογονος θεος ,
and so by **Over-Seeing Everything** , **Spoke These Truly Divine Logos** .
κατιδων τα παντα , εφθεγξατο αληθως θειους λογους .
Thus indeed , I once heard **Self** Say that **Everything Is One** !
γουν ποτε ηκουσα αυτου λεγοντος οτι τα παντα εστι εν ,
and **Especially The Intelligible Bodies** ; since
και μαλιστα νοητα σωματα : δε
We Live In Power , and **In Energy** , and **In Eternity** !
ζωμεν δυναμει , και ενεργεια και αιωνι .
And that **The Intellect of This Is Good** , and so also **Is The Soul of Self** .
και ο νους τουτου εστιν αγαθος , οπερ και εστιν ψυχη αυτου :

Therefore by **This Being Such as This** ,
 δε τουτου οντος τοιουτου ,
 then there is **no** separation/interval among **The Intelligibles** .
 ουδεν διαστατον των νοητων :
 Therefore , since **Intellect Is The Ruler** of **All** ,
 ουν ως νουν αρχοντα παντων ,
 and by **Being The Soul** of **The God** ,
 και οντα ψυχην του θεου ,
Intellect Is Able to **Do** just as **Self Wills** !
 δυνατον ποιειν οπερ βουλεται .

9

Then **Thou Intellect This Logos** ,
 δε συ νοει τουτον τον λογον ,
 and refer **Self** to the question which **Thou** enquired of **Me** before ;
 και ανενεγκαι προς την πεισιν ην επυθου μου εν τοις εμπροσθεν ,
 thus I mean about fate .

δε λεγω περι της ειμαρμενης .
 For if Thou carefully/accurately exclude those wrangling arguments , O **Son** ,
 γαρ εαν ακριβως αφελη τους εριστικους λογους , ω τεκνον ,
Thou will find that **The Intellect** ; **The Soul** of **The God** ,
 ευρησεις οτι ο νους η ψυχη του θεου ,
Truly Rules Over All ; such as **Over Fate** , **Over Law** and **Over All The Rest** ;
 αληθως επικρατει παντων , και ειμαρμενης , και νομου , και παντων των αλλων :
 and there is nothing impossible for **Self** ,
 και ουδεν αδυνατον αυτω ,
 neither **to Place A Human Soul Above** fate , not even if **she** has been neglectful ,
 ουτε θειναι ανθρωπινην ψυχην υπερανω ειμαρμενης , ουτε αμελησασαν ,
 just as it happens , **to subject her** to fate .
 απερ συμβαινει , θειναι υπο την ειμαρμενην .

And on the one hand ,
 και μεν
I have Spoken so much of **The Good Daimon/Spirit** in regards to **The Very Best** .
 λελεχθω ταυτα τοσουτον του Αγαθου Δαιμονος επι τα αριστα .

Tat:
 10

And **This Divinely** , O **Father** , and **Truly** , and **Beneficially** .
 Και ταυτα θειως , ω πατερ , και αληθως και ωφελιμως .
 But still , will **Thou** make **This** clear to me ;
 δε ετι δια- εκεινο -σαφησον μοι :
 for **Thou** said that **The Intellect Justly Energizes In a Natural Way**
 γαρ ελεγεσ τον νουν δικην ενεργειν φυσεως
 among those **living-beings without The Logos** ,
 εν τοις ζωοις αλογοις ,
 by **Co-operating** in the instincts/impulses of **selves** .
 συνεργουνται ταις ορμαις αυτων .
 But as I think , the impulses of **living-beings without The Logos** , are **passive-affections** ;
 δε ως οιμαι , αι ορμαι των ζωνων αλογων , εισιν παθη :

but if **The Intellect** also **Co-operates** with the impulses ,
 ει ο νους και συνεργει ταις ορμαις ,
 then the impulses are passive-affections ,
 δε αι ορμαι παθη ,
 accordingly then **The Intellect** is also passively-affected ,
 αρα ο νους εστι και παθητος ,
by being Co-involved (Sympathetic) *with* those that are passively-affected .
 συγχρωματιζων ταις παθεσιν .

Hermes:
 11

Well said , O Son , Thou asks **In A Noble Way** ,
 Ευγε , ω τεκνον , πυνθανη γενναιως ,
 therefore it is **Just** for Me to answer .

δε δικαιον καμε αποκρινασθαι .
 O Son , **All The Incorporeals** that exist in bodies ,
 ο τεκνον , παντα τα ασωματα εν σωματι ,
 are passive/subject-to-external-influence/to-change .
 παθητα .

And on the one hand , the corporeal selves are properly passive ,
 και μεν τα σωματα αυτα εστι κυριως παθητα :
 whereas on the other hand , **All The Incorporeals** are **The Causes of Motion** .
 δε τα ασωματα <...> .

For **The Incorporeal Move All** , but **All** that is **Moved** is corporeal ;
 γαρ το ασωματον κινουν παν , δε παν το κινουμενον σωμα :
 whereas **The Incorporeals** are also **Moved** by **The Intellect** ; but **Motion** is passive .
 δε τα ασωματα και κινειται υπο του νου : δε κηησις παθος :
 Therefore both **That** which **Moves** and that which is being moved are affected ;
 ουν αμφοτερα το κινουν και το κινουμενον πασχει ,
One Governs , while the other is governed .

το μεν αρχον , το δε αρχομενον .
 And on the one hand , so that by **The Intellect** being in the body , **Self** is affected ,
 και μεν ωστε ο νους ων εν σωματι εστιν παθητος ,
 whereas on the other hand , when **Thou** are **Liberated** from the body ,
 δε απαλλαγεις του σωματος ,
Thou are also **Freed** from that which is affected .
 και απηλλαγη του παθους .

But rather , O **Son** , at one time nobody is unaffected , since **All bodies** are affected .
 δε μαλλον , ω τεκνον , ποτε ουδεν απαθες , δε παντα παθητα .

Thus the passive experience is **Different** from **That** which experiences .
 δε παθος διαφερει παθητου .

For **The One** is **Active/Energy** , while the other is passive/experiences ;
 γαρ το μεν ενεργει , το δε πασχει :
 since the corporeal bodies are **Activated/Energized** by **Selves** .
 δε τα σωματα ενεργει καθ' αυτα .

For they are either unmoved or moved ;
 γαρ εστιν η ακινητα η κινειται :

however in both cases there will indeed exist the Experience .
 δε οποτερον αν η εστι παθος .
 Thus **Incorporeals** are **Always Activated** , and by this **They** are **Always** Experiencing .
 δε τα ασωματα αι ενεργειται , και δια τουτο εστι παθητα .
 Therefore do not let these terms disturb **Thee** ;
 ουν μη αι προσηγοριαι ταρραττεωσαν σε :
 for both **The Energy/Action** and **The Experience** are **The Same** ;
 γαρ τε η ενεργεια και το παθος εστιν ταυτον :
 thus it does no harm to employ the more-favorable/prosperous term/name .
 δε ου λυπει χρησασθαι τω ευφημοτερω ονοματι .

Tat: **Thou** has **Imparted The Logos Most-Clearly** , **O Father** .
12 αποδεδωκας τον λογον Σαφεστατα , ω πατερ .

Hermes: Then also **See This** , **O Son** , that **The God** has **Favored** the human-being
 δε ορα Κακεινο , ω τεκνον , οτι ο θεος εχαρισατο τω ανθρωπω
 with these **Two Gifts Beyond All** the mortal living-beings ;
 ταυτα δυο παρα παντα τα θνητα ζωα ,
 with **Intellect** and **The Logos** ;
 τε τον νουν και τον λογον ,
 by both being **Equally-Valued** as much as **The Immortality** ;
 ισοτιμα τη αθανασια :
 since **The Gift** that is **Offered** is **Spoken** .
 δε τον προφορικον λεγει :
 Therefore **if** one will use **These Gifts** in relation to **That** which one **Should** ,
 δε ει τις χρησαιτο τουτοις εις α δει ,
 then one will be **no Different** from **The Immortals** ,
 ουδεν διοισει των αθανατων ,
 or rather , one will only **Differ** by being in the body , and upon departing the body ,
 δε μαλλον μονον διοισει ειναι εν τω σωματι , και εξελθων εκ του σωματος ,
 one will be **Guided** by both **Intellect** and **The Logos**
 οδηγηθησεται υπο αμφοτερων
 to **The Realm/Place** of **The Gods** and **The Blessed** !
 εις την χορον των θεων και μακαρων .

Tat: Whereas do not the other living-beings **Use Logos** , **O Father** ?
13A γαρ ου Τα αλλα ζωα χρηται λογω , ω πατερ ;

Hermes: No , **Son** , since they make **sounds** .
 Ου , τεκνον , αλλα φωνη .
 Since **Logos Differs** greatly from **sounds** .
 δε λογος διαφερει παμπολυ φωνης :
 For on the one hand , **The Logos** is **Common** to **All** humans ,
 γαρ μεν ο λογος κοινος παντων ανθρωπων ,
 whereas on the other hand , each kind of living-being has its own particular **sound** .
 δε εκαστου γενους ζωου εστι ιδια φωνη .

Tat: But this is also the case for humans , O **Father** ;
Αλλά και των ανθρωπων , ω πατερ ,
for **The Logos** of each race **Differs** .
ο λογος κατα εκαστον εθνος διαφορος .

Hermes: On the one hand , **The Language** is **Different** , O **Son** ;
μεν η διαλεκτος Διαφορος , ω τεκνον ,
while on the other hand , **The Human Race** is **One** ,
δε ο ανθρωπος εις ,
and in this way **The Logos** is **One** ; and when **The Logos** is **Translated** ,
και ουτω ο λογος εστι εις : και μεθερμηνευεται ,
Self is also found to be **The Self/Same** in **Egypt** , in **Persia** and in **Hellas** !
και ευρισκεται ο αυτος και εν Αιγυπτω και Περσιδι και Ελλαδι .
Therefore **The Logos** is **The Image** of **The Intellect** ,
ουν ο λογος εστιν εικων του νου ,
and **The Intellect** is **The Image** of **The God** !
και ο νους του θεου .

On the one hand , **The Good Spirit** said that for **The Blessed God Soul** is in **The Body** ,
13B μεν , Αγαθος Δαιμων εφη γαρ ο μακαριος θεος ψυχην ειναι εν σωματι ,
while on the other hand , **Intellect** is in **The Soul** ,
δε νουν εν ψυχη ,
whereas **The Divine Logos** is in **The Intellect** .

δε θεον λογον εν τω νω .
Therefore **The God** of **These** is **The Father** .
14A ουν τον θεον τουτων πατερα .
Therefore **The Logos** is also **The Image** of **The Divine Intellect** ,
ουν ο λογος εστιν και εικων του θεου νους
and thus **The Body** is **The Image** of **The Idea** ,
και δε το σωμα της ιδεας ,
whereas **The Idea** is **The Image** of **The Soul** .
δε η ιδεα της ψυχης .

Thus on the one hand , **The Finest/Lightest/Purest Part** of **Matter** is **Air** ,
ουν μεν το λεπτομερεστατον της υλης εστιν αηρ ,
whereas **The Finest Part** of **Air** is **Soul** ,
δε αερος ψυχη ,
whereas **The Finest Part** of **Soul** is **Intellect** ,
δε ψυχης νους ,
whereas **The Finest Part** of **Intellect** is **God** .
δε νου θεος .

And on the one hand , **The God** is **About All** and **Through All** ,
και μεν ο θεος περι παντα και δια παντων ,
whereas on the other hand , **The Intellect** is **About The Soul** ,
δε ο νους περι την ψυχην ,
whereas **The Soul** is **About The Air** , while **The Air** is **About The Matter** .
δε η ψυχη περι τον αερα , δε ο αηρ περι την υλην .

- Thus , **Necessity** and **Providence** and **Nature** are *The Instruments*
14B δε αναγκη και η προνοια και η φυσικς εστι οργανα
Of The Administration of The Kosmos , and *Of The Arrangement of The Matter* .
της διοικησεως του κοσμου , και της ταξεως της υλης .
And on the one hand , **Each One** of **The Intelligibles** is **One Ousia** ,
14C και μεν εκαστον των νοητων εστιν εν ουσια ,
whereas on the other hand , **Ousia** is **The Sameness** of **Selves** ;
δε ουσια η ταυτοτης αυτων :
while **each one** of the **bodies** of **The All** is **Many** .
δε εκαστον των σωματος του παντος εστιν πολλα .
And **The Matter** is **One** ; for **The Incomposite Bodies Contain The Sameness** ,
και η υλη μια : γαρ τα ασυνθετα σωματα εχεται της ταυτοτητος ,
and **They Cause The Transformation** into **Each Other** ,
και ποιουμενα την μεταβολην εις αλληλα ,
by **Always Preserving Their Indestructible Sameness** .
αι σωζει την αφθαρσιαν της ταυτοτητος .
Thus there is **Number** in **Each** and **All** of the **other compound bodies** .
δε εστι αριθμος εκαστου πασι τοις αλλοις συνθετοις σωμασιν .
For it is impossible for **combination** (+) or **composition** or **dissolution** (-) to come to **Be**
15A γαρ αδυνατον συστασιν η συνθεσιν η διαλυσιν γενεσθαι
without **Number** .
χωρις αριθμου .
Thus **The Monads/Unities Bring forth** and **Increase The Number** ,
δε αι εναδες γεννωσι και αυξουσι τον αριθμον ,
and again in turn **Receive Its Dissolution** into **Themselves** , while **Matter** remains **One** .
και παλιν δεχονται διαλυομενον εις εαυτας . και η υλη μια .
Therefore , **This Whole Kosmos** , **This Great God** ,
15B δε ουτος συμπας ο κοσμος , ο μεγας θεος ,
is also **The Image** of **The Greater God** , and , by **Being United** with **That** ,
και εικων του μειζονος , και ηνωμενος εκεινω ,
Preserves The Order According to The Will of **The Father** ,
σωζων την ταξιν κατα την βουλησιν του πατρος ,
and **Is The Abundance** of **The Life** ;
και εστι πληρωμα της ζωης :
And there is **nothing In This -neither** of **The Whole nor** of **The Part-**
και εστιν ουδεν εν τουτω , ουτε του παντος ουτε κατα των μερος ,
that were **Established** from **The First** ,
καταστασεως απο της πρωτης ,
which does not **Live** , throughout **All** of the infinite cycles of **Time** .
ο ουχι ζη , δια παντος του αιωνος .
For there is **nothing** dead in **The Kosmos** that has **either** come to be , **or** is , **or** will be .
γαρ ουδε νεκρον εν τω κοσμω ουτε γεγονεν ουτε εστιν ουτε εσται .
For **The Father Willed** that **Self Should Subsist** to **Sustain Existence** ;
γαρ ο πατηρ ηθελησεν αυτον αν εστ' συνεστηκη ειναι :
and for which **Logos The Kosmos Must Necessarily Be Divine** .
και διο αναγκη ειναι θεον .

How then , O **Son** , could it be possible for *anything* to be dead , **in This God** ;
 16 πως ουν , ω τεκνον , αν δυναιτο ειναι νεκρ α , εν τω θεω ,
in The Image of The Father ; in The Abundance of Life ?
 εν τη εικονι του πατρος , εν τω πληρωματι της ζωης ;
 For death is destruction , but destruction is to perish absolutely .
 γαρ η φθορα εστιν νεκροτης , δε η φθορα απωλεια .
 How then can *any part* of **The Indestructible** be destroyed , or *any part* of **God** perish ?
 πως ουν δυναται τι μερος του αφθαρτου φθαρηναι , η τι του θεου απολεσθαι ;

Tat: O **Father** , then do not **the living-beings** in **Self** die , which are **parts** of **Self** ?
 ω πατηρ , ουν Ουκ τα ζωα εν αυτω αποθνησκει , οντα μερη αυτου ;

Hermes: Speak in an Advantageous Way (**Symposium 201E**) , O Son !
 Ευφημησον , ω τεκνον ,
 For **Thou** are being **misled** by the terms applied to **that** which comes to **be** .
 πλανωμενος τη προσηγορια του γινομενου .
 For **the living-beings do not** die , but **by being compound bodies** , **they** are **dissolved** .
 γαρ ου αποθνησκει , αλλ' ως συνθετα σωματα διαλυεται .
 Whereas **the dissolution is not** death , but **it is the dissolution** of a mixture ;
 δε η διαλυσις εστιν ου θανατος , αλλα διαλυσις κραματος :
 thus **they** are **dissolved so as not** to be destroyed , but in order to be **Renewed** .
 δε διαλυεται ιν' ουχ αποληται , αλλ' ινα γενηται νεα .
 Since **What Is The Energy/Activity of Life ? Is Self** not **Motion** ?
 επει τις εστιν η ενεργεια της ζωης ; ουχι κινησις ;
What then in **The Kosmos is Immobile ? Nothing** , O Son !
 τι ουν εν τω κοσμω ακινητον ; ουδεν , ω τεκνον .

Tat: Does not **The Earth** appear **Immobile** to **Thee** , O **Father** ?

17 Ουδ' η γη δοκει ακινητος σοι , ω πατερ ;

Hermes: No Son ! Since **She Alone** is **Full-of-Motion** ,
 Ου τεκνον , αλλα μονη πολυκινητος
 and **She** is **Stationary** as well .
 και στασιμος ηδε .
 How could it not be absurd if **The Nurse of All** ;
 πως αν ουκ ειη γελοιον την τροφον παντων
The Producer and Begetter of All were **without-Motion** ?
 την φουσαν και γεννωσαν τα παντα ειναι ακινητον ;
 For it is impossible for **The One** who **Produces** anything to **Produce without Motion** .
 γαρ αδυνατον τον φουντα τι φυειν χωρις κινησεως .
 Thus it is most absurd to enquire , if the fourth part/element , **Earth** , will be **idle** ;
 δε γελοιοτατον επυθον , ει το τεταρτον μερος εσται αργον :
 for the body that is **without-Motion** signifies nothing other than **idleness** .
 γαρ το σωμα ακινητον σημαινει ουδεν ετερον η αργιαν .
 Now then , O Son , Know that **All The Being** in **The Kosmos** , **without exception** ,
 18 τοιουν , ω τεκνον , ισθι παν το ον εν κοσμω καθολικως
 is **Moving** either **by decreasing** or **by increasing** ;
 κινουμενον η μειωσιν η αυξησιν :

but that which is **Moving** is also **Alive** .
 δε το κινουμενον και ζη .
 But **All** that **lives is not Necessarily Always The Self/Same** ;
 δε παν το ζων ειναι ουκ αναγκη αι το αυτο :
 for on the one hand , while **The Kosmos** as a **Whole Is Unchanging** , O Son ,
 γαρ ομου ων ο κοσμος συμπας εστι αμεταβλητος , ω τεκνον ,
 on the other hand , **All The Parts of Self are changing** ,
 δε παντα τα μερη αυτου μεταβλητα ,
 so that nothing is perishable or destroyed ;
 δε ουδεν φθαρτον η απολλυμενον :
 whereas the terms that are being applied confuse human-beings .
 δε αι προσηγοριαι ταραττουσιν τους ανθρωπους .
 For **generation is not The Source of Life** , but **that of perception** ;
 γαρ η γενεσις εστι ου αρχη ζωης , αλλ' η αισθησεως :
nor is death The Source of Transformation , but **that of forgetfulness** .
 ουδε θανατος η μεταβολη , αλλα ληθη .
 Now then since **these particulars** have to be in this way ,
 τουνυν τουτων εχοντων ουτως ,
everything Is Immortal ;
 παντα αθανατα
 such as **The Matter , The Life , The Breath , The Soul and The Intellect** ;
 η υλη , η ζωη , το πνευμα , η ψυχη , ο νους ,
from which all that Is Alive has been composed-together ;
 εξ ου παν ζων συνεστηκε :
 according to which **all that Lives Is Immortal**
 αρα παν ζων αθανατον
by means of The Immortality of Selves .
 δια την αθανασιαν αυτων .
 Whereas the human-being more than **all** ;
 δε ο ανθρωπος μαλλον παντων ,
 19 for the human-being is also **Receptive of The God and Shares-of-Ousia with The God** .
 ο και δεκτικος του θεου και συνουσιαστικος τω θεω .
 For **The God is only Friends-with this living-being** ;
 γαρ ο θεος μονω ομιλει τουτω τω ζωω ,
 on the one hand , **through Dreams by Night** ,
 μεν δι' ονειρων νυκτος ,
 and on the other hand , **through Symbols by Day** ,
 δε δια συμβολων ημερας ,
 and **through All these Ways and Means Self Foretells the events that will be** ;
 και δια παντων αυτω προλεγει τα μελλοντα ,
by birds , by sacrificial organs , by the breath and by the oak ;
 δια ορνεων , δια σπλαγχνων , δια πνευματος , δια δρυος :
 and for which **Logos** human-beings proclaim that they know
 και διο ο ανθρωπος επαγγελλεται επιστασθαι
 of the past , the present and the future .
 τα προγεγενημενα και ενεστωτα και μελλοντα .

20A But also See this , O Son ,
 δε ορα κακεινο , ω τεκνον ,
 that each one of the living-beings habitually-return-to one part of **The Kosmos** ;
 οτι εκαστον των ζων επιφοιτα ενι μερει του κοσμου ,
 on the one hand , **the aquatic-beings** return to **the water** ,
 μεν τα ενυδρα τω υδατι ,
 while on the other hand , **the terrestrial-beings** return to **the earth** ,
 δε τα χερσαια τη γη ,
 then in turn **the sky-borne** return to **the air** ;
 δε τα μεταρσια τω αερι :
 but **the human-being Uses All** these —**earth , water , air** and **Fire**—
 δε ο ανθρωπος χρηται πασι τουτοις , γη , υδατι , αερι , πυρι :
 thus **Human-Beings** also **See Heaven** , thus **they Touch** even **This** ,
 δε και ορα ουρανον , δε απτεται και τουτου
 if **they** will but **Perceive** !
 αισθησει .

20B Since **The God Is** both **Around All** and **Through All** .
 δε ο θεος και περι παντα και δια παντων .
 For **The God Is Energy/Activity** and **Power** .
 γαρ εστι ενεργεια δυναμις .
 And there is nothing difficult to **Intellect The God** , O Son ,
 και εστι ουδεν δυσκολον νοησαι τον θεον , ω τεκνον ,
 if **Thou** but **Wishes** , and **Contemplates Self** ;
 ει δε θελεις , και θεωρησαι αυτον .
Behold The Order of The Kosmos and **The Good Ornamentation of The Order** ,
 21 ιδε την ταξιν του κοσμου και ευκοσμιαν της ταξεως :
Behold how **All** those that **are Visible** , **Are Visible by Necessity** ,
 ιδε των φαινομενων την αναγκην ,
Behold that those that have come to **Be** and are coming to **Be** , **Exist by Providence** .
 και των γεγονοτων τε και γινομενων την προνοιαν :
Behold The Matter Being Most Full of Life ,
 ιδε την υλην ουσαν πληρεστατην ζωης :
Behold The God of such a **Great Age** ,
 ιδε τον θεον τηλικουτον
Moving-along with **All Those** that **Are Good** and **Beautiful** ;
 κινουμενον μετα παντων των ενοντων αγαθων και καλων
Gods and **Daimons/Spirits** and **Human-beings** .
 θεων τε και δαιμονων και ανθρωπων .

Tat: But these , O **Father** , are wholly/entirely/altogether **Activities/Energies** .
 Αλλ' ουται , ω πατερ , εισιν ολως ενεργειαι .

Hermes: Therefore , if **They** are wholly **Activities/Energies** , O Son ,
 ουν ει εισιν ολως ενεργειαι , ω τεκνον ,
 then **by** Whom are **They Energized/Activated** , **by** another god ?
 ουν υπο τινος ενεργουνται υπο αλλου θεου ;

Or does **Thou fail to Realize** that *just as*
 η αγνοεις οτι ωσπερ
Heaven and Earth and Water and Air are **The Parts** of **The Kosmos** ,
 ουρανος και γη και υδωρ και αηρ εισιν μερη του κοσμου ,
so also In The Self/Same Way
 τον αυτον τροπον
Life , Immortality , Destiny , Necessity , Providence , Nature , Soul and Intellect
 ζωη και αθανασια και ειμαρμενη και αναγκη και προνοια και φυσις και ψυχη και νους
Are The Members/Limbs/Parts of **The God** ?
 εστι μερη του θεου ;
 and that **The Permanence/Continuity** of **All These Beings** is called **The Good** ?
 και η διαμονη παντων τουτων λεγομενον το αγαθον .
 And so there is not *anything* of those that are coming to **be**
 και ετι εστι ουκ τι των γινομενων
 or of those that have come to **be anywhere** , that is not **The God** .
 η των γεγονοτων οπου εστιν ουκ ο θεος .

Tat: In that case , **Is The God** in **The Matter** , **O Father** ?
 22 ουν Εν τη υλη , ω πατερ ;

Hermes: For is **The Matter something separate** from **God** , **O Son** ,
 γαρ εστιν Η υλη τι χωρις θεου , ω τεκνον ,
 in order that a place be *set-apart* for **Self** ?
 ινα τοπον απομερισης αυτη ;
 What then does **Thou** think *self* could be except a *formless-heap* , if not **Energized** ?
 τι δε οiei αυτην αν ειναι η σωρον , μη ενεργουμενην ;
 But if **Self** is **Energized** , then *by Whom* is **Self Energized** ?
 δε ει ενεργειται , υπο τινος ενεργειται ;
 For we said that **The Energies** are **Members/Parts** of **The God** .
 γαρ εφαμεν τας ενεργειας ειναι μερη του θεου .
 Therefore , *by Whom* are **All Living-beings Vivified** ?
 ουν υπο τινος παντα τα ζωα ζωοποιεiyται ;
By Whom are **Immortals Immortalized**? **By Whom** are **The Transformed Transformed**?
 υπο τινος τα αθανατα αθανατιζεται ; υπο τινος τα μεταβλητα μεταβαλλεται ;
 Thus , whether you speak of **Matter** , or **Body** or **Ousia** ,
 δε ειτε φης υλην , ειτε σωμα , ειτε ουσιαν
Realize that **These** are also **The Energies** of **The God** ,
 ισθι ταυτας ουσας και ενεργειας του θεου :
 for it **Is The God** that also **Energizes The Physical Nature** of **The Matter** ,
 γαρ ο θεος και ενεργει την υλοτητα της υλης ,
 and **The Corporeal Nature** of **The Bodies** ,
 και την σωματοτητα των σωματος ,
 and **The Ousian-(Recursive/Transformative/Essential/Real)-Nature** of **The Ousia** .
 και την ουσιοτητα της ουσιας .
 And **This Is The God** , **The All** ; but in **The All there is nothing** which is not .
 23A και τουτο εστιν ο θεος , το παν : δε εν τω παντι εστιν ουδεν ο εστιν μη .

Whence there is neither **Size , Place , Quality , Shape** nor **Time beside The God ,**
οθεν εστι ουτε μεγαθος ουτε τοπος ουτε ποιητης ουτε σχημα ουτε χρονος παρα τον θεον :
for **Self Is All** ; since **The All Is Throughout All** and **Around All** .
γαρ εστι παν , δε το παν δια παντων και περι παντα .

Worship and **Serve This Logos , O Son .**

23B

προσκυνει και θρησκευε τουτον τον λογον , ω τεκνον .
There is but **One Service** of **The God** : **by not** missing **The Mark** .
εστι δε μια θρησκεια του θεου , μη κακον ειναι .

28 July 2026

Book 13

The Logos of Thrice-Great Hermes to His Son Tat [On Guard]

του τρισεγγιστου Ερμου προς τον υιον Τατ [εν ορει]

The Hidden Logos Concerning Regeneration [that also Commands Silence]

αποκρυφος λογος περι παλιγγενεσιας [και επαγγελιας σιγης]

Tat:

1

O Father , The Generic Discourses about The Divinity

ω πατερ , τοις γενικοις διαλεγομενος περι θειοτητος
were **Unfolded in an Enigmatic** and **un-Clear Way** ;

εφρασας αινιγματωδως και ου τηλαυγως :
for **Thou** has **Uncovered nothing** by saying

γαρ απεκαλυψας ουκ φαμενος
'**No one can be saved prior to The Regeneration**' .

μηδενα δυνασθαι σωθηναι προ της παλιγγενεσιας ,
even after **Thou Discoursed** with **Myself** ,

τε μετα σε διαλεχθηναι εμοι

upon **The Crossing-over** (Leap-Insight) of **The Boundary** (Republic 541B) ,
επι της μεταβασεως του ορους

I came to **Seek Thine Help** by asking to **Learn The Logos** of **The Regeneration** ,

γενομενου ικετου σου πυθομενου μαθειν τον λογος της παλιγγενεσιας ,
since only this , above all , **I know not** !

οτι μονον τουτον παρα παντα αγνωω ,

And **Thou** said ; 'Thou are **not yet Resolved To Offer-up-Thyself To My-Self** ,

και εφης 'ουπω ηξιωσας παραδιδοναι μοι ,
when the time comes to estrange **Thyself** from **The Kosmos** , I shall **Impart Self** .'
οταν μελλης απαλλοτριουσθαι του κοσμου παραδωσω .'

But I have already become effectually-prepared ,

δε εγω ηδη εγενομην ετοιμος ,

and I have **estranged The Spirit/Mind** in my **Self** from the deceit of **The Kosmos** .
και απηλλοτριωσα το φρονημα εν εμοι απο της απατης του κοσμου :

Therefore , **Restore** that which is **lacking of My-self** ,

δε αναπληρωσον τα υστερηματα μου

that **Thou** also said would be **Imparted** by setting **Regeneration** before me

ως συ και εφης παραδουναι προ- παλιγγενεσιαν -θεμενος

either by **Open-Declaration** or **Secretly**

εκ φωνης η κρυφην .

O **Thrice Great One** , **I do not know** from what kind of womb , or what kind of seed ,

ω τρισεγγιστε , αγνωω εξ οιας μητρας , δε ποιας σπορας ,
the human-being can be **Regenerated** !?!

ανθρωπος αν αναγεννηθειη .

Hermes:

2

O Son , **Wisdom** is The Womb , Conceived **In Silence** ,

Ω τεκνον , σοφια η μητρα , κυουσα εν σιγη ,

and **The Authentic Good** is The Seed .

και το αληθινον αγαθον η σπορα .

Tat: *Who* is The One that Sows , O Father ? For I am *all together at a loss* !
Τινος σπειραντος , ω πατερ ; γαρ το συνολον απορω .

Hermes: *The Will* of *The God* , O Son .
Του θεληματος του θεου , ω τεκνον .

Tat: Also tell me this ; *Who* is The Effective-Cause of *The Regeneration* ?
και λεγε μοι τουτο ; τις τελεσιουργος της παλιγγενεσις ;

Hermes: *The Human Child* of *The God* (Republic 541B) ;
ανθρωπος παις του θεου ,
The One Who Serves The Will of God .
ο εις υπουργων θεληματι θεου .

Tat: And from where is *The Begotten One* , O Father ?
Και ποταπος (ποδαπος) ο γεννωμενος , ω πατερ ;

Hermes: *The Begotten One* will be *Another Divine Child* of God ;
ο γεννωμενος εσται Αλλος θεος παις θεου ,
The All , In All ;
το παν , εν παντι ;
for there is *no Portion* of *The Ousia* and of *The Intelligible in My-Self* ,
γαρ εστι αμοιρος της ουσιας και της νοητης εν εμοι ,
for *I Possess The Portion of All The-Powers-that-Live-Together-In-Communion* .
εχει μοιραν εκ πασων δυναμεων συνεστως .

Tat: *Thou* speaks *in riddles* to *me* . O *Father* , and *not* as *Father* would speak to *son* .
3 λεγεις Αινιγμα μοι , ω πατερ , και ουχ ως πατηρ διαλεγη υιω .

Hermes: *This Is The Genus* that is *Unteachable* , O Son ,
Τουτο το γενοσ ου διδασκεται , ω τελνον ,
since *Self* will be *Remembered By The Will* of *The God* , *When God Wills* !
αλλ' αναμνησκεται υπο του θεου , οταν θελη .

Tat: , O *Father* , *Thou* speaks of *impossibilities* that are also *overwhelming* for me !
ω πατερ , λεγεις Αδυνατα και βεβιασμενα μοι ,
For which *Logos* in relation to *this* , I have the right to ask in turn
οθεν προς ταυτα εχω ορθως αντειπειν
“Accordingly then , is the son a *foreigner by nature* to *The Genus* of *The Father* ?”
“αρ' υιος αλλοτριος πεφυκα του γενους πατρικου ;”
Father , do not bear me ill-will , for I am *Thine Legitimate Son* ;
πατερ , μη φθο- μοι -νει , ειμι γνησιος (Republic 541B) υιος :
Explain to me *The Way* of *The Regeneration* .
διαφρασον μοι τον τροπον της παλιγγενεσις .

Hermes: What I say , O Son , is that *This Genus* cannot be taught ,
Τι ειπω , ω τεκνον , τουτο το πραγμα ου διδασκεται ,
nor is *This* a molded element , which is seen through *Thine sight* .
ουδε τουτω τω πλαστω στοιχειω , ου εστιν ιδειν δι' συ ορας .
I have nothing to say , except this ;
εχω ουκ λεγειν πλην τουτο :
Through Beholding that A Certain/Definite Unmolded Idea has come to Be in Myself
ορων τιν' απλαστον ιδεαν γεγενημενην εν εμοι
from The Compassion of God ,
εξ ελεου θεου ,

and **I** have *Passed-through Myself into An Immortal Body* ;
και διεξεληλυθα εμαυτον εις αθανατον σωμα :
and now , **I** am *not* that which **I** was before , since **I** have been born in *Intellect* ,
και νυν ειμι ουχ ο πριν , αλλ' εγεννηθην εν νω ,
and so , my first *composite form* has been dissolved .
και το μοι πρωτον συνθετον ειδος διαλελυται .
I no longer possess *color or measure* and cannot be *touched* ;
ουκετι κεχρωματισμαι και μετρον και εχω αφην ,
since **I** am a *Stranger* to *these* .
δε ειμι αλλοτριος τουτων ,
Now **Thou** sees **Me** and *Everything* with *Thine eyes* , O **Son** ,
νυν ορας με και παντων οφθαλμοις , ω τεκνον ,
whereas as many as **Thou** Understands by *gazing* intently , **Thou** will see *corporeally* ,
δε οσα κατανοεις ατενιζων ορασει σωματικη .
Now **I** am *not Beheld* by *such eyes as these* , O **Son** .
νυν ουκ θεωρουμαι τοι- οφθαλμοις -ουτοις , ω τεκνον .
Tat: **Thou** has plunged me -not a little- in the *Madness* and *Frenzy* of *Minds* , O **Father** ;
4 ενεσεισας με ουκ ολιγην Εις μανιαν και οιστρησιν φρενων , ω πατερ .
For now *I do not see Myself* ?
γαρ νυν ουχ ορω εαυτον ;
Hermes: If only **Thou** had also *Passed-through Thyself* , O **Son** ,
Ειθε συ και διεξεληλυθεις σεαυτον , ω τεκνον ,
in order that **Thou** had seen , not as those who in their sleep are dreaming ,
ινα ειδες , μη ως οι εν υπνω ονειροπολουμενοι ,
but as one who is apart/without/separate from sleep (*Awake*) .
αλλα χωρις υπνου .
Tat: Tell me this also , who is *The Generating-Cause* of *The Regeneration* ?
Λεγε μοι τουτο και : τις εστι γενεσιουργος της παλιγγενεσιας ;
Hermes: *The Human Son of The God* , by *The Will of God* .
Ο ανθρωπος παις του θεου εις θεληματι θεου .
Tat: O **Father** , Now the rest has reduced me into the speechlessness ,
5 ω πατερ . Νυν το λοιπον ηνεγκας με εις αφασιαν ,
of *Those Minds* **Thou** left behind before !
των φρενων απολειφθεις πριν .
For *I See O Father* , that *Thine Greatness/Magnitude* ,
γαρ βλεπω ω πατερ , το σον μεγαθος ,
along with *Thine Character Remains The Self Same* .
συν τω χαρακτηρι το αυτο .
Hermes: In this **Thou** are also deceived ; for the mortal *form* changes day by day ,
εν τουτω Και ψευδη : γαρ το θνητον ειδος αλλασσεται καθ' ημεραν :
for *Time* Turns-about by *Increasing* and *Decreasing* , by being *false* .
γαρ χρονω τρεπεται εις αυξησιν και μειωσιν , ως ον ψευδος .
Tat: What then is *True/Real* , O *Thrice Great One* ?
6 Τι ουν εστιν αληθες , ω τρισμεγιστε ;
Hermes: *That* which *is not* obscure/muddy, O **Son** ,
Το μη θολουμενον , ω τεκνον ,

That which *is not* limited/bounded ,
το μη περιοριζομενον ,
The Colorless , The Formless , The Changeless , The Naked , The Luminous ,
το αχρωματον , το ασχηματιστον , το ατρεπτον , το γυμνον , το φαινον ,
The Self Apprehensible , The Unchangeable , The Incorporeal Good .
το αυτω καταληπτον , το αναλλοιωτον , το ασωματον το αγαθον .

Tat: O **Father** , I am *Truly Frantic/Raging-Mad* ,
ω πατερ , οντως Μεμνηνα ,
for *Myself* was expecting that by **Thee I** would have become *Wise* ,
γαρ μου δοκουντος υπο σου γεγονεναι σοφου ,
but when **Thou** puts *This Thought* before *Myself*
προ- τουτου του νοηματος -βληθεντος μοι
my senses have become blocked .
αι αισθησεις ενεφραχθησαν(φρασσω) .

Hermes: **It Has** to **be** in this way , O Son .
εχει Ουτως , ω τεκνον ,
On the one hand , it falls to *the senses to perceive*
μεν υποπιπτει αισθησει
that which *rises like Fire* and *that* which *falls like Earth* ,
το ανωφερεις ως πυρ και κατωφερεις ως γη
and *that* which is *moist like Water* and *that* which *breathes like Air* ,
και υγρον ως υδωρ και συμπνοον ως αηρ
whereas on the other hand , how will *these senses sensibly Intellect in this way*
δε πως τουτοις αισθητως νοησεις ουτω
That which **Is Unlike**
το ανομοιον
That which *is not* hard , *That* which *is not* liquid ,
το μη σκληρον , το μη υγρον ,
That which *is not* bound-fast , *That* which *is not* being dissolved ,
το ασφιγγωτον , το μη διαλυομενον ,
That which **Is** only *Intellected* by *Its Power* and *Energy* ;
το μονον νοουμενον δυναμει και ενεργεια ,
but *This Requires The Ability to Intellect The Incorporeal Generation In God .*
δε του δεομενον δυναμενου νοειν το ασωματον την γενεσιν εν θεω ;

Tat: Therefore I am unable , O **Father** .
7A ουν ειμι αδυνατος , ω πατερ ;
Hermes: May it not come to be , O **Son** .
Μη γενοιτο , ω τεκνον .
Withdraw into **Yourself** , and *It* shall come ; **Be** *Willing* , and *It* will **Be** .
επισπασαι εις εαυτον , και ελευσεται : θελησον , και γινεται .
Leave idle *the senses of the body* , and **The Generation** of **The Divinity** will **Be** .
καταργησον τας αισθησεις του σωματος , και η γενεσις της θεοτητος εσται .
Thou must **Cleanse Thyself** from *the avengers of matter* of those *without The Logos* .

7B <... δει> καθαραι σεαυτον απο της τιμωριων υλης των αλογων .
Tat: O **Father** , do *avengers* have to exist within *myself* ?
ω πατερ , γαρ Τιμωρους εχω εν εαυτω ;

Hermes: They are not few , O **Son** , whereas they are both many and fearsome .

Ουκ ολιγους , ω τεκνον , αλλα και πολλους και φοβερους .

Tat: I am ignorant of them , O **Father** .

Αγνωω , ω πατερ .

Hermes: Self ignorance , O **Son** , is one of the avengers .

η αυτη αγνοια , ω τεκνον , Μια τιμωρια .

The **second** is pain ; the **third** is intemperance ; the **fourth** is desire ;

δευτερα λυπη : τριτη ακρασια : τεταρτη επιθυμια ,

the **fifth** is injustice ; the **sixth** is greed ; the **seventh** is deceit ;

πεμπτη αδικια : εκτη πλεονεξια : εβδομη απατη :

the **eighth** is ill-will ; the **ninth** is treachery ; the **tenth** is anger ;

ογδοη φθονος : ενατη δολος : δεκατη οργη :

the **eleventh** is recklessness ; the **twelfth** is malice .

ενδεκατη προπετεια : δωδεκατη κακια .

O **Son** , selves then are **twelve** in number , but there are also many others under these ,
ω τεκνον , αυται δε εισι δωδεκα τον αριθμον , δε και πλειονες αλλαι υπο ταυταις ,

which compel the inner human that is imprisoned

αι αναγκαζουσι τον εν ανθρωπον τω δεσμωτηριω

by being bound by the body to suffer/experience through the senses .

δεδεμενον του σωματος πασχειν δια αισθησεως .

But selves do not depart at once

δε αυται ουκ αφιστανται αθροως

from the one who receives The Compassion from The God ,

απο του ελεηθεντος υπο του θεου ,

and in this way The Logos is Composite/Joined-together !

και ουτω ο λογος συνισταται .

This Is The Way and **Logos** of **The Regeneration** :

ουτος ο τροπος και λογος της παλιγγενεσις .

Remain Silent , O **Son** , and **Keep Religious Silence** ;

8A λοιπον σιωτησον , ω τεκνον , και ευφημησον :

and **Through This The Compassion** from **The God** for us shall not cease .

και δια τουτο το ελεος απο του θεου εις ημας ου καταπαυσει .

Remain Joyous , O **Son** , be thoroughly **Cleansed** by **The Powers of The God** ,

8B λοιπον χαιρε , ω τεκνον , ανακαθαιρομενος ταις δυναμεσιν του θεου :

for **They** have come to The **Joining-together** of **The Logos** .

γαρ παρεισι εις συναθροωσιν του λογου .

The Intuitive-Knowledge of **God** has come to us (1st) !

γνωσις θεου ηλθεν ημιν .

The Arrival of **This**, O **Son** , is **The Banishment** of ignorance (**Republic 517B**) .

ελθουσης ταυτης , ω τεκνον , η εξηλαθη αγνοια .

The Joy of **Intuitive-Knowledge** has come to us (2nd) , O **Son** ,

χαρας γνωσις ηλθεν ημιν , ω τεκνον :

and at **The Arrival** of **This** , pain/sorrow will flee to those who make room for self .

παραγενομενης ταυτης , η λυπη φευξεται εις τους χωρουντας αυτην .

After **Joy** , **I Summon** The 3rd **Power** of **Mastery** .
 επι χαρα καλω την τριτην δυναμιν εγκρατειαν .
O Power Most Sweet !

ω δυναμις ηδιστη :

Let **Us Receive Self/Her** , **O Son** , **Most-Joyously** ,
 προσλαβωμεν αυτην , ω τεκνον , ασμενεστατα .

See how on **Her Arrival** **She** drives off **the lack of Mastery/Temperance/Soundness !**

πως αμα τω παραγενεσθαι απωσατο την α- -κρασιαν .

Now **I Summon** The 4th **Power** of **Endurance** , **That** is **Set-over** desire .

νυν καλω τεταρτην δυναμιν καρτεριαν , την κατα της επιθυμιας .

This 5th Step of **Power** , **O Son** , is **The Seat** of **Righteousness** .

ουτος ο βαθμος , ω τεκνον , εστιν εδρασα δικαιοσυνης .

For **See** **O Son** how we have become **Just** by banishing the **injustice without contention!**

γαρ ιδε , ω τεκνον , πως εδικαιωθημεν εξηλασεν αποσης την αδικιαν χωρις κτισεως .

I Summon The 6th **Power** of **Community** to **Us** , **That** which is **Set-over** greed .

καλω την εκτην δυναμιν κοινωνιαν εις ημας , την κατα της πλεονεξιας .

Thus by **greed** being absent ,

δε της πλεονεξιας αποστασης . . .

I Summon forth The 7th **Power** of **Truth** .

επικαλω την εβδομην αληθειαν .

Fly-away **deceit** , for **The Truth** has **Arrived !**

φευγει απατη : αληθεια παραγινεται .

See how **The Good** (8th) **Fulfills** , **O Son** , **The Arrival** of **The Truth !**

ιδε πως το αγαθον πεπληρωται , ω τεκνον , παραγενομενης της αληθειας .

for **ill-will** and **the remaining avengers** have departed from us !

γαρ φθονος και οι λοιποι τιμωριαι απεστη αφ' ημων .

Therefore **Life** (9th) **and Light** (10th)

δε ζωη και φωτι

have come to **Be At-Once-With** **The Truth and The Good** ,

επεγενετο αμα τη αληθεια και το αγαθον .

and **the avengers** of **darkness** no longer come upon **Us** in any way ,

και του τιμωρια σκοτους ουκετι επηλθεν ουδεμια ,

but conquered , **they fly off in a rush !**

αλλ' νικηθειςαι εξεπτησαν ροιζω .

Now You **Know** , **O Son** , **The Way** of **The Regeneration** .

εγνωκας , ω τεκνον , τον τροπον της παλιγγενεσιας .

Surely then in this way , **O Son** , with **The Arrival** of **10** ,

δη ουτω , ω τεκνον , της παραγινομενης δεκαδος ,

The Intellectual-Ousian Generation is **Put-Together** , and **Drives out the twelve** ,

η νοερα ουσια γενεσις συντεθη , και εξελαυνει την δωδεκατην ,

and by **This Generation** **We** have become **Divine !**

και ταυτης τη γενεσει εθεωρηθημεν .

Therefore whoever has **Encountered/Happened/Lit** upon **This Generation**

ουν οστις ετυχε κατα της γενεσεως

-According to **The Divine Compassion-**

κατα το θεον ελεος ,

-leaving behind the corporeal senses-

καταλιπων την σωματικην αισθησιν

Recognizes that Their-Self Is Composed-together out of These Powers ,

γνωριζει εαυτον συνισταμενον εκ τουτων δυναμεων ,

and by **Recognizing This** , They are made **Well-Disposed/Good-Willed/Kind-Hearted !**

και γνωρισας ευφραίνεται .

Tat: O Father , My Ousia has come to **Be Anew Through The God ;**

11A ω πατερ , Ουσια γενομενος καινης υπο του θεου ,

This has come to **Light not through the sight of the eyes ,**

φανταζομαι ουχ ορασει οφθαλμων ,

but **Through The Intellectual Energy of The Powers .**

αλλα δια τη νοητικη ενεργεια δυναμεων .

Hermes: **Self Is The Self Regeneration/Restoration (Philebos 32B) , O Son ,**

εστιν η Αυτη παλιγγενεσια , ω τεκνον ,

for **Self** is no longer a three dimensional body that has come to **Light ,**

μηκετι το τριχη διαστατον το σωμα εις φανταζεσθαι ,

but **That** which **Is Incorporeal .**

αλλα το ασωματων .

Tat: **Father ! I See The All and Myself , Being In The Intellect Seeing !**

11B Πατερ , ορω το παν και εαυτον , οντα εν τω νοι ορων .

I Am In Heaven , In Earth , In Water , In Air , I Am In Living-beings , In Plants ;

ειμι εν ουρανω , εν γη , εν υδατι , εν αερι : ειμι εν ζωις , εν φυτοις :

I Am In the womb , **Prior** to the womb , **After** the womb ;

εν γαστρι , προ γαστρος , μετα γαστερα :

I Am Present Everywhere !

παρειμι πανταχου .

Hermes: **Thou Recognizes , O Son , The Way of Regeneration !**

Εγνωκας , ω τεκνον , τον τροπον της παλιγγενεσιας .

Tat: But still tell me this ; in what way are the avengers of darkness ,

11C Αλλ' ετι ειπε μοι τουτο , πως αι τιμωριαι του σκοτους ,

being 12 in number , banished by the 10 Powers .

ουσαι δωδεκα αριθμω , απωθουνται υπο δεκα δυναμεων .

What Is The Way , O Thrice Great One ?

τις ο τροπος , ω τρισμεγιστε ;

Hermes: This tent , O Son , through which **We** have also passed , is composed

12 τουτο Το σκηνος , ω τεκνον , δι-ο και-εξεληλυθαμεν , συνεστη

from **The Circle of The Zodiac** ; and **This** is composed of 12 **Symbols** in number ;

εκ του κυκλου ζωοφορου , και τουτου συνεστωτος εξ δωδεκα αριθμων ,

begotten by **Nature** out from **One Multi-form Idea**

γεννωντος φυσεως μιας παντομορφους ιδεας

to lead the human-being who wanders (**Odyssey Book 5 270-275 , Book 7 239**) .

εις του ανθρωπου πλανην :

And since **The Number of Symbols** out of which **The Zodiac** consists is 12 ,

και τον αριθμον τουτου εκ Ζωδιων συνεστωτος οντων δωδεκα ,

12 *Symbols* are yoked-together-in-pairs , O **Son** ,
 δωδεκα αυταις εισιν εν διαζυγιοι , ω τεκνον .
 But *They* are also indistinct/indefinite , by being united in their deed ;
 δε εισι και αδιοριστοι , ηνωμεναι εν τη πραξει :
 for recklessness is inseparable/indistinguishable from anger .
 γαρ η προπετεια εστιν αχωριστος της ορμης .
 Therefore , it is Reasonable that According to The True Logos ,
 ουν εικοτως κατα τον ορθον λογον
 they are made to depart at once , as I said , for they are Driven-off by 10 Powers .
 ποιουνται την αποστασιν αθροως , καθως ειπον . και ελαινονται απο δεκα δυναμεων ,
This Is from The Decad , O **Son** , for The Decad Is The Soul-Generator ;
 τουτεστιν απο της δεκαδος ω τεκνον , γαρ η δεκας εστι ψυχογονος .
 Thus Life and Light are United as One ;
 δε ζωη και φως εισιν ηνωμεναι ενας :
 whereas The Number of The Unity Is by Nature
 δε ο αριθμος της εναδος πεφυκε
 The Source of The Breath of The Decad .
 αρχε του πνευματος της δεκαδος .
 Therefore According to The Logos ,
 ουν κατα λογον
The Monad Contains The Decad and The Decad **Contains** The Monad .
 η ενας εμπεριεχει την δεκαδα και η δεκας την εναδα .
Tat: **Father ! I See The All and Myself in The Intellect .**
 13A Πατερ , ορω το παν και εμαυτον εν τω νοι .
Hermes: **O Son , Self Is The Self Regeneration ;**
 ω τεκνον , εστιν η Αυτη παλιγγενεσια ,
That which is no longer brought to Light in relation to the three dimensional body .
 το ουκετι φανταζεσθαι εις το τριχη διαστατον το σωμα .
Tat: Tell me , O **Father** , will **This Body** that is **Put-together** out of **The Powers**
 14 Ειπε μοι , ω πατερ , τουτο το σωμα το συνεστος εκ δυναμεων
 ever have to be subject to dissolution ?
 ποτε εχει λυσιν ;
Hermes: **Hush !** Speak That which is Beneficial ! And **do not** utter impossibilities !
 Ευφημησον , και μη φθεγγου αδυνατα ,
 Since **Thou** will miss **The Mark** and **Thou** will be irreverent .
 επει αμαρτησεις και ασεβησεις .
 Do not put-out **The Eye** of **Thine Intellect** .
 μη εσβεσθ η οφθαλμος σου του νοι ;
The Nature of the perceptible body is far different from
 της φυσεως το αισθητον σωμα εστι πορρωθεν
The Generation of **That** which has **The Idea** of **Ousia** .
 της γενεσεως του ουσιωδους :
 For the one is dissolvable , whereas **The Other** is Indissolvable ;
 γαρ το μεν εστι διαλυτον , το δε αδιαλυτον ,
 and the one is mortal , while **The Other** is Immortal .
 και το μεν θνητον , το δε αθανατον .

Does **Thou not Realize** that **Thou** are **Created Divine**

αγνοεις οτι πεφυκας θεος
and that **Thou** are **A Son of The One** ,
και παις του ενος ,
which **I Am also** ?

ο καγω ;

Tat: I wish , O **Father** , *to thoroughly Learn* of **The Hymn of Praise** ,
15 Εβουλομην , ω πατερ , δια μαθειν του υμνου την ευλογιαν
which , as **Thou** said , **The Shepherd Foretold was to be Heard** from **The Powers**
ην , σε καθως εφης , ο Ποιμανδρης εθεσπισε ακουσεσθαι των δυναμεων
when **Thou** came to **Be** upon **The 8th** .

σου γενουμενου επι την ογδοαδα .

Hermes: O **Son** ; **Thou Strives** in a **Good Way** ,
Ω τεκνον , σπευδεις καλως ;
for **Thou** has been **Purified** , by *dissolving the tent* ,
γαρ κεκαθαρσαι , λυσαμενος το σκηνος .
The Shepherd , The Intellect of The Inner Self ,
ο Ποιμανδρης , ο νους της αυθεντιας ,
Granted Me no more than *what has been written* ,
παρεδωκε μοι ου πλεον των εγγεγραμμενων ,
By Being Aware that **I** should be **Able** to **Intellect Everything** from **Myself** ,
ειδως οτι δυνησομαι νοειν παντα απ' εμαυτου ,
and to **Hear** that which **I Wish** , and to **See Everything** ,
και ακουειν ων βουλομαι , και οραν τα παντα :
and **That Shepherd Entrusted** to **Me** to **Create Beautiful Works** .
και εκεινος επετρεψε μοι ποιειν τα καλα .
For which **Logos The Powers** which **Are In Everything** also **Sing within Myself** .
διο αι δυναμεις αι εν πασιν και αδουσι εν εμοι .

Tat: **I Wish , Father , to Hear These Powers** ,
Θελω , πατερ , ακουσαι ταυτα ,
and **I Wish to Intellect These Powers** .
και Βουλομαι νοησαι ταυτα .

Hermes: **By Being Still** , O **Son** , even now **Hear The Harmonious Song of Praise** ,
16 Ησυχασον , ω τεκνον , και νυν ακουε της αρμοζουσης ευλογιας

The Hymn to The Regeneration ,

τον υμνον τη παλλιγενεσια ,

which was not intended to be pointed-out so easily to **Thee**

ον ουκ εκρινα εκφαναι ουτως ευκολως σοι
if **Thou** had **not** come to **The End** of **The All** (**The 8th?**) .

ει μη επι τελει του παντος .

For which **Logos , This Hymn is not taught** , but **Hidden In Silence** .

οθεν τουτο ου διδασκεται , αλλα κρυπτεται εν σιγη .

Therefore **In This Way** , O **Son** , *while standing under The Airy Sky* ,

ουν ουτως , ω τεκνων , στας υπ-αιθρω τοπω
while facing The South Wind , at the setting of The Sun , bow down ;
αποβλεπων νοτω ανεμω , περι καταφοραν ηλιου προσκυνει :

then also do likewise facing **The East Wind** , *at the rising* of **The Sun** .

δε και ομοιως απηλιωτην προς ανιοντος .

Rest-In-Peace/In-Quietude , O Son .

ησυχασον , ω τεκνον .

The Hidden Hymn

κρυπτη υμνωδια .

Let Every lock of The Kosmos be Unlocked for Me .

17

πας μοχλος του κοσμου Ανοιγητω μοι :

Earth , *Unlock Thine Rains* ,

γη , ανοιγηθη ομβρου ,

Trees , *be not shaken* ;

τα δενδρα μη σειεσθε :

I am about to **Praise The One** , **The Lord/Master of The Foundation** and **The All** .

μελλω υμνειν το εν τον κυριον και της κτισεως και το παν .

Heavenly Beings , *Unlock* ,

ουρανοι οντα ανοιγητε ,

Winds , *also be still* ;

ανεμοι τε στητε :

Let The Immortal Circle of The God Receive The Logos of Myself .

προσ- ο αθνατος ο κυκλος του θεου -δεξασθω τον λογον μου .

For **I** intend to **Praise The Founding of Everything** ;

γαρ μελλω υμνειν τον κτισαντα τα παντα ,

The One who *Fixes-fast The Earth* , and *Suspends Heaven* ,

τον πηξαντα την γην και κρεμασαντα ουρανον ,

The One who *Urges The Sweet Water* from **The Ocean** into **Lands**

τον επιταξαντα το γλυκυ υδωρ εκ του ωκεανου εις την

-both inhabited and uninhabited -

και οικουμενην και αιικητον ,

to **Subsist** for **The Nourishment** and **Foundation of All Human-Beings** ,

υπαρχειν εις διατροφην και κτισιν παντων ανθρωπων ,

The One who also *Urges* that **Fire** come to **Light**

τον και επιταξαντα πυρ φανηναι

for **The Use of All Gods** and **Human-Beings** .

εις πραξιν πασαν θεοις τε και ανθρωποις .

Let Us All Together Give The Praise to Self ,

δω- παντες ομου -μεν την ευλογιαν αυτω ,

The One who is **Elevated Above Those of Heaven** , **The Founder of All Nature** !

τω μετεωρω επι των ουρανων , τω κτιστη πασης φυσεως .

This is The Eye of The Intellect of Myself ;

18

ουτος εστιν ο οφθαλμος του νου μου :

may **Self** receive **The Praise of The Powers of Myself** .

δεξαιτο την ευλογιαν των δυναμεων μου .

The Powers that are within **Myself** , **Praise The One** and **The All** ;
αι δυναμεις αι εν εμοι , υμνείτε το εν και το παν :

All The Powers within **Myself** , **Unlock-together** at **My Will** .

πασαι αι δυναμεις εν εμοι , συνασατε μου τω θεληματι :

Holy Intuitive-Knowledge , **I Am Illumined** by **Thee** ,

αγια γνωσις , φωτισθεις απο σου ,

Through Thee I Praise The Intelligible Light .

δια σου υμνων το νοητον φως .

I Rejoice in **The Joy** of **Intellect** .

< . . . > χαιρω εν χαρα νου :

All The Powers Sing Praise Together-with Myself .

πασαι δυναμεις υμνείτε χαιρετε συν εμοι .

Mastery and **Endurance** , **Thou Praise Together-with Myself** ;

εγκρατεια και καρτερια συ υμνει μοι :

Righteousness of **Mine** , **Praise That** which **Is Just Through Myself** .

δικαιοσυνη μου , υμνει το δικαιον δι' εμου :

Commonality of **Mine** , **Praise The All Through Myself** .

η κοινωνια εμε , υμνει το παν δι' εμου :

Truth of **Mine** , **Praise The Truth** .

αληθεια υμνει την αληθειαν .

The Good in **Myself** , **Praise The Good** .

το αγαθον εν εμοι , υμνει το αγαθον :

Life and **Light** , **from Yourselves Arrives The Praise** and **to Yourselves Self Returns** .

ζωη και φως , αφ' υμων η ευλογια εις υμας χωρει .

I Offer-Gratitude to **Thee** , **Father** , **The Energy** of **My Powers** .

ευχαριστω σοι , πατερ , ενεργεια μου των δυναμεων :

I Offer-Gratitude to **Thee** , **God** , **The Power** of **My Energies** .

ευχαριστω σοι , θεε , δυναμις μου των ενεργειων .

Thine Logos Praises Thee Through Myself .

σος ο λογος υμνει σε δι' εμου :

Receive All The Logos of **A Spoken Offering Through Myself** .

δεξαι παν το λογω λογικην θυσιαν δι' εμου .

These Powers which are **In Myself Cry-out** to **Accomplish Thy Will** .

ταυτα αι δυναμεις αι εν εμοι βοωσαι τελουσι στον το θελημα :

They Praise The All , **They Accomplish Thine Will** ;

υμνουσαι το παν < . . . > ση τη βουλη

from Thee and to Thee ; The All .

απο σου < . . . > επι σε το παν .

Thine Logos Praises Thee Through Myself ;

σος ο λογος υμνει σε δι' εμου :

For **By Thee** , **The Intellect** , **Is My Logos Guided/Herded/Tended** .

γαρ συ ο νους εμον τον λογον ποιμαίνεις .

Receive from **All The Spoken Offering Through Myself** ;

δεξαι απο παντων λογικην θυσιαν δι' εμου :

For **The All Is from Thee** , and **The All Returns to Thee** .

γαρ το παν απο σου , και το παν επι σε .

Light , Illumine , Life Preserve , The Intellect in Us .

φως φωτιζε ζωη σωζε τον νουν εν ημιν :

Life , Preserve The Soul in Us .

ζωη σωζε την ψυχην <...> .

For if **Thou Are The God** , then **The Intellect Guides/Sheppards The Logos** ,

γαρ ει συ ο θεος ο νους ποιμανει τον λογος

Thine Breath that Is Divine ;

σον πνευμα θεε

The Logos That-Bears-The-Breath of The Creator .

πνευματοφορος δημιουργε .

These Powers Thine Human-being Cries-out

ταυτα σος ο ανθρωπος βοα

Through Fire , Through Air , Through Earth , Through Water ,

δια πυρος , δι' αερος , δια γης , δια υδατος ,

Through Breath , Through Thine Creations ,

δια πνευματος , δια σου των κτισματων ,

Discovering The Praise From Thine Eternity .

ευρων την ευλογιαν απο του αιωνος .

and **In Thine Will I See The Rest** which **I Seek** .

και τη ση βουλη ειδον αναπεπαυμαι ο ζητω :

By Thine Will , I Am Re-Stored .

τω σω θεληματι ανεγεννηθην .

20

Tat:

O Father , By Singing This Hymn (The Hymn of The Pearl)

21

ω πατερ , λεγων ταυτην Την ευλογιαν ,

Self has been also **Placed In The Kosmos Within Myself . . .**

και τεθεικας εν τω κοσμω εμω . . .

Hermes:

Say instead Son : In The Intellectual .

λεγε τεκνον , “Εν τω νοητω” .

Tat:

In The Intellectual , O Father , there is **Power** from Thy Hymn ,

Εν τω νοητω , ω πατερ , δυναμιν εκ σου του υμνου ,

and **By Thine Hymn of Praise , My Intellect** has been **Fully Illumined** .

και δια της της ευλογιας μου ο νους επιπεφωτισται .

Except that I also wish to **Send Praise to The God** from my own **Mind** .

πλην καγω θελω πενψαι ευλογιαν τω θεω εξ ιδιας φρενος .

Hermes:

O Son , do so **not aimlessly** .

Ω τεκνον , μη ασκοπως .

Tat:

In The Intellect , O Father , **I Speak That** which **I See/Contemplate** .

Εν τω νω , ω πατερ , λεγω α θεωρω .

To Thee , O God , The Archetypal-Founder of The Generation ,

Σοι ω θεω γεναρχα της γενεσιουργιας ,

I , Tat , Send Spoken Offerings .

εγω Τατ πεμπω λογικας θυσιας .

God , Thou Are The Father , Thou Are The Master , Thou Are The Intellect ,

θεε συ ο πατερ : συ ο κυριε , συ ο νους .

Accept The Praises *from* Myself which Thou Wills .
δεξαι ευλογικας απ' εμου ας θελεις :
For *By* Thine Will *Everything Is Accomplished/Fulfilled/Perfectd* .
γαρ σου βουλομενου παντα τελειται .

Hermes: Good , O Son , Thou has *Sent An Acceptable Offering* to God ,
Ευ , ω τεκνον , επεμψας δεκτην θυσιαν θεω
The Father of *All* . But also add , O Son , 'Through The Logos' .
τω πατρι παντων . αλλα και προσθες , ω τεκνον ,

Tat: I Am Grateful to Thee , Father , for *Allowing Me* to Sing These Praises
Ευχαριστω σοι , πατερ , οτι μοι ευξαμενω ταυτα αινεις
'Through The Logos' .
"δια του λογου" .

Hermes: I Rejoice , Son , that Thou has brought forth The Fruit of The Truth ;
22A Χαιρω , τεκνον , ως καρποφορησοντος της αληθειας
The Good , The Immortal Harvest of Virtue/Excellence , from Thee .
τα αγαθα τα αθανατα γεννηματα της αρετης εκ σου :
since Thou *Intellectually Recognizes Thyself* and Our Father .
επει νοερως εγνωσ σεαυτον και τον ημετερον τον πατερα .
Having Learned This from Myself , Commands Silence , O Son ,
μαθων τουτο παρ' εμου , επαγγελαι σιγην , ω τεκνον ,
Reveal to no one The Transmission of The Re-Generation ,
22B εκφαινειν μηδενι την παραδοσιν της παλιγγενεσιας ,
in order that we *not* be reckoned as slanderers of The All .
ινα μη λογισθωμεν ως διαβολοι του παντος .
For Each of Us has been *Sufficiently Careful* ;
< . . . > γαρ εκαστος ημων επε- ικανως -μεληθη ,
both I who *Speaks* , and Thou who *Listens* .
τε εγω ο λεγων τε συ ο ακουων .
This Logos concerning The Restoration
13B τουτον τον λογον περι της παλιγγενεσιας
which I have *privately* set down in writing
ον ιδιας υπεμνηματισαμην
is for Those whom The Divine Self Wills ,
εις ους ο θεος αυτος θελει ,
not for the many .
ουκ εις τους πολλους .

20 November 2017
8 August 2026

Book 14

The Logos of Thrice-Great Hermes to Asklepios

του τρισμεγιστου Ερμου Ασκληπιω
To Be Well-Mindful .
ευ φρονειν .

Hermes:

1

Since **Thine** absence ,

Επει σου αποντος

My Son Tat wished to **Learn** of **The Nature** of **The Real Beings** ,

μου ο υιος Τατ ηθελησε μαθειν την φυσιν των οντων ,

and since **He** would allow me no deferment , and since **He** was young

δε επετρεπεν μοι ουκ υπερθεσθαι , και ως νεωτερω

and had just recently arrived at **The Intuitive-Knowledge** ,

και αρτι παρελθοντι επι την γνωσιν

I was **Compelled** to **Speak** about **Each One** of **The Real Beings** at some length ,

ηναγκασθην ειπειν περι εκαστου ενος των πλειονα ,

so as to make it **Easy for Self to Follow The Theory** .

οπως γενηται ευπαρα- αυτω -κολουθντος η θεωρια .

Thus **I** have selected for **Thee**

δε εγω εκλεξαμενος σοι

The Most Important of **The Topics Spoken about** in the form of a short summary ,

τα κυριωτατα των κεφαλαια λεχθεντων δι' ολιγων

wishing to write down **The More-Mystical Explanations** about **Selves** ,

ηθελησα επιστειλαι μυστικωτερον ερμηνευσας αυτα ,

since **Thou** are of **Such an Age** and **Acquainted** with **Their Nature** .

ως αν τηλικουτω και επιστημονι της φυσεως .

If **those** that are **visible/the phenomena** that have come to **Be** and come to **Be** are **many** ,

2 ει τα φαινομενα γεγνε και γινεται παντα ,

then **they** are **not** brought to **Be by themselves** but **they** come to **Be by Another** ,

δε τα ουχ γεννητα υφ' εαυτου αλλ' γινεται υφ' ετερου ,

then since **the phenomena** that come to **Be** are **many** and **more** than **many** ,

δε τα φαινομενα γεννητα πολλα μαλλον παντα ,

and since **the many** are **different** and not **Alike** ,

και τα παντα διαφορα και ουχ ομοια ,

then **those** that have come to **Be** come to **Be by Another** ,

δε τα γινομενα γινεται υφ' ετερου ,

it is a **Certain One** who **Creates** **these** ; and **This Very One** is **Un-generated** ,

εστι τις ο ποιων ταυτα : και ουτος αγεννητος ,

in order that **Self Be More-Ancient** than **those** that are **generated/brought to Be** .

ιν' η πρεσβυτερος των γεννητων .

For it was said that **those** that are **generated** came to **Be** by another ;

γαρ φημι τα γεννητα γινεσθαι υφ' ετερου :

since it is impossible that anything **Be More-Ancient** than **All** of the **generated Beings**

δε αδυνατον τι ειναι πρεσβυτερον παντων των γεννητων οντων

except only That which is **Un-generated** !

η μονον το αγεννητον .

3

Therefore **He Is One** , and **Greater** than **All** ,

δε ουτος εις , και κρειττον παντων ,
and **Is Alone Truly Wise In Every Way** ,
και μονος οντως σοφος τα παντα ,
since there can be nothing more-ancient ;

ως μη εχων μηδεν πρεσβυτερον :

for **He Regulates** both the **Multitude** and the **Magnitude** of **those** that have come to **Be** .

γαρ αρκει και του πληθους και τω μεγεθει των γινομενων ,
He also **Regulates** the **Differences** and the **Connectivity** of **His Creation** .

και της διαφορας και τη συνεχεια της ποιησεως .

Then since **those** that are **generated** are **visible** , surely then **That** is also **Visible** ;

δε επει τα γεννητα εστι ορωμενα , δη κακεινος εστι ορατος :

for **He Creates** for this purpose ; in order that **He** may **Be Visible** .

γαρ ποιει δια τουτο , ινα η ορατος .

Therefore **by Always Creating** , **according to This Very Act** , **He Is Always Visible** !

ουν αι ποιων , τοιγαρουν εστιν αι ορατος .

It is **Valuable** to **Intellect In This Way** ,

4

εστι αξιον νοησαι ουτως ,
and to **Wonder/Marvel by Intellecting** ,

και θαυμασαι νοησαντα ,

and **by Marveling/Wondering**

και θαυμασαντα

to **Count Oneself** as **Blessed** by **Recognizing The Father** ;

εαυτον ως μακαρισαι γνωρισαντα τον πατερα :

for what is **Sweeter** than **Recognizing The Legitimate Father** ?

γαρ τι γλυκυτερον γνησιου πατρος ;

Who then **Is This Very One** , and **how** shall **we Recognize Self** ?

τις ουν εστιν ουτος , και πως γνωρισωμεν αυτον ;

For is it **Just** , that **only The Name** of **God** be assigned to **This Self** ,

γαρ η δικαιον μονον την προσηγοριαν του θεου ανακεισθαι τουτω ,

or **only** that of **Creator** , or **only** that of **Father** ?

η την του ποιητου , η την του πατρος ;

Or should **All Three Names** be assigned to **Self** ;

η και τας τρεις

such as **God** on the one hand , **Through His Power** ,

θεον μεν δια την δυναμιν ,

or **Creator** on the other hand , **Through His Energy** ,

ποιητην δε δια την ενεργειαν ,

or **Father** , **Through The Good** .

δε πατερα δια το αγαθον .

For **He Is Different** in **Power** from **those** that have come to **Be** ,

γαρ εστι διαφορος δυναμει των γινομενων ,

since **His Energy** **Exists** in **All those** that have come to **Be** ,

δε ενεργεια εν παντα τω γινεσθαι ,

since **He Is Good** . . .

δε εστι αγαθος . . .

5 For which **Logos** we must rid ourselves of too-much-talk and also idle/vain/empty-talk ,
 διο χρη απαλλαγεντας της πολυλογιας τε και ματαιολογιας
 in order to **Intellect** These **Two** ;
 νοειν ταυτα δυο ,
 that which comes to **Be** and **The One** who **Creates** .
 το γινομενον και τον ποιουντα :
 For there is nothing between **These** , nor any third .
 γαρ ουδεν μεσον τουτων , ουδε τι τριτον .
 Therefore **Remember** These **Two** , in **All Intellections** , and in **All** that is heard ,
 ουν μεμνησο των τουτων δυο , και παντα νοων , και παντα ακουων ,
 and consider **These** to **Be All** there **Is** .
 και νομιζε ταυτα ειναι τα παντα ,
 holding-on to nothing of **Those** that are **Above** , nor of **those** that are **below** ,
 τιθεμενος μη μηδεν των ανω , μη των κατω ,
 nor of **Those** that **Are Divine** , nor of **those** that are **transformed** ,
 μη των θειων , μη των μεταβλητων ,
 nor of **those** that are in deepest-darkness ,
 η των εν μυχω :
 in deepest-doubt nor in deepest-darkness ;
 εν απορια η εν μυχω ,
 for **All** are These **Two** ; that which comes to **Be** and **The Creator** .
 γαρ παντα εστι τα δυο , το γινομενον και το ποιουν .
 And since it is not possible to separate **One** from **the other** ;
 και ου δυναται διαστηναι το ετερον απο του ετερου :
 for it is not possible for there to be **The Creator** *apart from* that which is **created** ,
 γαρ ουτε δυνατον ειναι τον ποιουντα χωρις του γινομενου ,
 nor that which comes to **Be** *apart from* **That** which brings it to **Be** ,
 ουτε το γινομενον χωρις του ποιουντος .
 for **Each One** of **These Selves** are **This Self** .
 γαρ εκατερον αυτων εστι τουτο αυτο :
 For which **Logos** , **The One** *is not able to be separated from* **The Other** ,
 διο το ετερον εστι ουκ χωρισθηναι του ετερου ,
 just as **Self** *cannot be separated from* **Itself** .
 ωσπερ αυτο ουδε εαυτου .
 For if **The Creator** is nothing else than **The Only** , **Un-mixed** , **In-composite Creator** ,
 6 γαρ ει ο ποιων εστιν ουδεν αλλο η το μονον , απλουν , ασυνθετον ποιουν ,
 then it is **Necessary** that **This Self Create Itself**
 αναγκη τουτο αυτο ποιειν εαυτω
 to **Whom Bringing to Be** , **Is The Work** of **The One** who **Creates** .
 ω γενεσις εστι το ποιουν του ποιουντος .
 And since it is **impossible** that **All** that comes to **Be** , to come to **Be** by **itself** ,
 και αδυνατον παν το γινομενον γινομενον ειναι υφ' εαυτου ,
 thus it is **necessary** , that it comes to **Be** by **Another** ;
 δε αναγκη γινομενον γινεσθαι υφ' ετερου :
 thus it is also **necessary** that **without The Creator**
 δε ανευ του ποιουντος

the created *could not* come to *Be nor* Exist !
 το γεννητον ουτε γινεται ουτε εστι .
 For if either **The One** or the other would Exist *without* the other ,
 γαρ τον ετερον του ετερου ανευ του ετερου
 then they would both *Be deprived* of **Their Own Nature** .
 απωλεσε την ιδιαν φυσιν .
 Now then , if it is agreed that **The Two Beings** , the created and **The Creator** ,
 τοινυν ωμολογηται τα δυο οντα , το γινομενον και το ποιουν ,
 then **They Are One** in **Their Oneness** ,
 εστι εν τη ενωσει ,
The One Leading The Way , while the other follows .
 το μεν προηγουμενον , το δε επομενον ,
 Therefore **The One** who *Leads Is* **God The Creator** ,
 δε προηγουμενον θεος ο ποιων ,
 while the created , whatsoever it may *Be* , follows .
 δε το γινομενον , οποιον αν η , επομενον .
 And one must *not* guard-against/keep-watch
 και μη φυλαξη
 because of the manifold-variety of those that come to *Be* ,
 δια την ποικιλιαν των γινομενων ,
 for fear of attributing ill-repute and baseness to **The God** .
 μη φοβουμενος περιαψης αδοξιαν και ταπεινοτητα τω θεω .
 For there **Is** but **One Good-Repute/Glory/Honor/Vision** for **Self** ,
 γαρεστιν μια δοξα αυτω ,
 which is , to **Create Everything** ;
 το ποιειν τα παντα ,
 and **This Creation Is** , as it were , **The Ousia/The Under-lying Reality** of **The God** .
 και τουτο η ποιησις εστι ωσπερ ουσια του θεου :
 Therefore one must consider none of the creations
 δε νομιστεον ουδεν ποιουντι
 defective or worthless in regards to **The Self** .
 κακον ουδ' αισχρον τω αυτω .
 For *these* are the effects which follow *those* that are created ,
 γαρ ταυτα εστι τα παθη παρεπομενα τα τη γενεσει ,
 just as the green tint on copper , and dirt on the body ;
 ωσπερ ο ιος τω χαλκω , και ο ρυπος τω σωματι :
 Then since the coppersmith does not make the green tint ,
 αλλο ο χαλκουργος ουτε εποιησεν τον ιον ,
 nor do parents put dirt on the body ,
 ουτε ο γεννησαντες τον ρυπον το σωμα
 neither does **The God** create defects ,
 ουδε ο θεος γεγεννηκεν την κακιαν ,
 and because of *this* **The God** has brought to *Be* **The Transformation** ,
 και δια τουτο ο θεος εποιησε την μεταβολην
 so as to **Purify the impurity** through **The Re-generation** .
 ωσπερ ανακαθαρσιν της γενεσεως .

8

Then if on the one hand , the same still-life-painter is able to paint
 ειτα μεν τω αυτω ζωγραφω εξεστι ποιησαι
 both **Heaven** and **Earth** and **The Sea** , and **The Gods** and human-beings ,
 και ουρανονκαι γην και θαλασσαν , και θεους και ανθρωπους ,
 and **All** those creatures **without The Logos** and those **without A Soul** ,
 και παντα τα αλογα και τα αψυχα ,
 then on the other hand , is it not possible for **The God Create All** ?
 δε ου δυνατον τω θεω ποιειν παντα ;
 which is *the ignorance* and *the lack of inquiry* of the **many** in relation to **The God** !
 ω της ανοιας και αγνωσιας της πολλης περι τον θεον .
 For those that are *like this* , **are in the most-foreign state** of all (**9th** Hypothesis) ;
 γαρ οι τοιουτοι πασχουσιν το καινοτατον παντων :
 for **they say they worship The God**
 γαρ φασκοντες ευλογειν τον θεον
whereas by not attributing to The Self The Creation of Everything ,
 μη ανατιθεναι τω αυτω την ποιησιν των παντων ,
they do not know The God ,
 ουτε ισασι(οιδα) τον θεον ,
 thus in regard to *their lack of knowing* ,
 δε προς μη ειδεναι ,
they also act with the greatest impiety in regard to Self ;
 και τα μεγαιστα ασεβουσι εις αυτον ,
by attributing such a quality as contempt and impotence to Self ,
 περιτιθεντες παθος υπεροψιαν η αδυναμιαν αυτω ,
 for if **Self does not Create All** ,
 γαρ ει μη ποιει παντα ,
 then **Self does not Create** either out of *arrogance*
 ου ποιει η υπερηφανων
 nor out of *some inability* ;
 η μη δυναμενος :
 which is *impious to think* !
 οπερ εστιν ασεβες .

9

For **The God Only Possesses One Quality ; The Good** .
 γαρ ο θεος μονον εχει εν παθος , το αγαθον :
 Whereas **The One** who **Is Good** , is neither *contemptuous/arrogant* nor *impotent* .
 δε ο αγαθος ουτε υπερηφανος ουτε αδυνατος .
For The God Is This ; The Good ;
 γαρ ο θεος εστιν τουτο , το αγαθον :
 which has **All of The Power to Create All** .
 ω πασα του δυναμις ποιειν παντα .
 Surely then , **All** that has *come to Be* , has *come to Be by The God* ,
 δη παν το γεννητον γεγονεν υπο του θεου ,
 which **Exists** ,
 οπερ εστιν ,
by The Good and **by The Power** that **Is Able to Create All** !
 υπο του αγαθου και του δυναμενου ποιειν παντα .

If on the one hand , **Thou** *Wishes to Learn how* **Self** Creates ,
 ει μεν βουλει μαθειν πως αυτος ποιει ,
 and on the other hand , *how* **the creation** comes to **Be** ,
 δε πως τα γινομενα γινεται ,
 there **Exists The Most-Beautiful** and **Most-Like Image** for **Thee** to **See** !
 εξεστι καλλιστην και ομοιοτατην εικονα σοι ιδειν .
Behold that *just as a farmer* broadcasts his seed upon **The Earth** ;
 ιδε γεωργον καταβαλλοντα σπερμα εις γην ,
 in one place wheat , in another place barley , and elsewhere some other seeds .
 οπου μεν πυρον , οπου δε κριθην , οπου δε αλλο τι των σπερματων ,
Behold the self/same farmer plant a vine , and an apple tree , and other kinds of trees .
 ιδε τον αυτον φυτευοντα αμπελον και μηλεαν και τα αλλα των δενδρων .
So also then , on the one hand , **The God** sows (1) **Immortality** in **Heaven** ,
 ουτω και μεν ο θεος σπειρει αθανασιαν εν ουρανω ,
 then on the other hand , (2) **Transformation** in **The Earth** ,
 δε μεταβολην εν γη ,
 then (3) **Life** and (4) **Motion** in **The All** .
 δε ζων και κινησιν εν τω παντι .
 Therefore , **These** are *not* many , but few ,
 δε ταυτα εστιν ου πολλα , αλλ' ολιγα
 and **They** are **Well-Accounted for** ;
 και ευαριθμητα :
 for **All** are but **Four** .
 γαρ τα παντα τεσσαρα .
 For there are **Two** ,
 γαρ εστιν δυο ,
The Divine Self and **The Generation** ,
 ο θεος αυτος και η γενεσις ,
 in whom **The Beings Exist** .
 εν οις τα οντα εστιν .

10 August 2026
 30 November 2017

The Definitions/Boundaries/Limits/Landmarks of Asklepios to King Ammon

οροι

Ασκληπιου προς βασιλεα Αμωνα

Concerning God , Concerning Matter , Concerning Defects , Concerning Destiny/Fate ,
περι θεου , περι υλης , περι κακιας , περι ειμαρμενης ,
Concerning The Sun , Concerning The Intelligible Ousia , Concerning The Divine Ousia ,
περι ηλιου , περι νοητης ουσιας , περι θειας ουσιας ,
Concerning The Human-Being ,
περι ανθρωπου ,
Concerning The Management of The Full-Complement of Resources ,
περι οικονομιας του πληρωματος ,
Concerning The Seven Starry-Planets ,
περι των επτα αστερων ,
Concerning The Human-being According to An Image .
περι του ανθρωπου κατ' εικονα .

Asklepios: O King , I am sending Thee This Logos of Great Import ,
1 ω βασιλευ , διεπεμψαμην σοι τουτον τον λογον μεγαν ,
just as if Self were The Apex (Theatetus 173C) and Memorial of All The Others ,
ωσπερ κορυφην και υπομνημα παντων των αλλων ,
for Self is not composed according to the opinion of the many ,
ου συγκειμενον κατα την δοξαν των πολλων ,
since Self contains much that contradicts their opinions .
δε εχοντα πολλην αντιλειξιν εκεινοις .
For Self will come to Light to Thee that Self also Accords with some of my Logos .
γαρ φανησεται σοι και αντιφωνος (Parmenides 127B) ενιοις εμοις λογοις .
For on the one hand , Hermes , My Teacher would often Discourse to Me
γαρ μεν Ερμης μου ο διδασκαλος πολλακις διαλεγομενος μοι
both privately and at times in the presence of Tat by saying that
και ιδια και ενιοτε παροντος του Τατ ελεγεν οτι
The Arrangement of My Books would appear to be Most Simple and Clear
η συνταξις μου τοις βιβλίοις δοξει ειναι απλουστατη και σαφης
to those who came across Them ,
τοις εντυγχανουσι ,
while on the other hand , My Books would appear as if They were un-Clear
δε ως ουσα ασαφης
and that The Intellect/Mind/Meaning of The Logos' would appear as if It were kept-hidden
και τον νουν των λογων εχουσα κεκρυμμενον
from those that aim at opposite ends (Republic 518C) .
εκ των διαβληθησεται εναντιων .
And that They will appear to be even-more-indistinct/obscure later-on ,
και φανησεται ετι ασαφεστερα υστερον
when the Hellenes are willing to translate our language into their own language ,
των Ελληνων βουληθεντων μεθερμηνευσαι ημετεραν την διαλεκτον εις την ιδιαν ,
which will greatly distort and obscure The Logos' that have been written .
οπερ εσται μεγαστη διαστροφη τε και ασαφεια των γεγραμμενων .

2 Thus when **The Logos** is translated in **The Language** of **The Grand-fathers** ,
 δε ο λογος ερμηνευομενος διαλεκτω τη πατρωα
It Keeps/Maintains Clear The Intellect/Mind/Meaning of The Logos ;
 εχει σαφη τον νουν των λογων :
 for both **The Self Quality** of **The Sound** and **The Power** of **The Egyptian Names In Herself** ,
 γαρ και το αυτο ποιον της φωνης και η δυναμις των Αιγυπτιων ονοματων εν εαυτη
Contain The Energy of The Logos’ being spoken .
 εχει την ενεργειαν των λεγομενων .
 Therefore as far as it is in **Thine Power** , **All Powerful King** ,
 ουν οσον εστι σοι δυνατον , παντα δυνασαι βασιλευ ,
Maintain/Keep The Logos thus un-translated ,
 διατηρησοντον λογον δε ανερμηνευτον ,
 in order that such **Mysteries** do not come to the **Hellenes** ,
 ινα τοιαυτα μυστηρια μητε ελθη εις Ελληνας
 nor that the **arrogant** , **loose** and as it were **beautiful appearance** of style of the **Hellenes**
 μητε η υπερηφανος και εκλελυμενη και ωσπερ κεκαλλωπισμενη φρασις των Ελληνων
 make extinct **The Majesty** and **Strength** and **The Energetic Style** of **The Names** .
 ποιηση εξιτηλον το σεμνον και στιβαρον και την ενεργητικην φρασιν των ονοματων .
 For the **Hellenes** , **O King** , possess empty words for display (**Protagoras 317C**) .
 γαρ Ελληνες , ω βασιλευ , εχουσι κενους λογους αποδειξεων :
 this self is also ‘the philosophy’ of the **Hellenes** ; the **sound** of words (**Protagoras 329A**) .
 αυτη εστιν και η φιλοσοφια Ελληνων , ψοφος λογων .
 Whereas we do not *use* mere words ,
 δε ημεις ου χρωμεθα λογοις ,
 since we put to **Use The Majestic Sounds of Deeds** (**Symposium 220C**) !
 αλλα των μεγισταις φωναις εργων .
 Thus from This Point I shall begin **The Logos** , by invoking **The God** ,
 3 δε ενθεν αρξομαι του λογου επικαλεσαμενος τον θεον
The Lord of Wholes and **Creator** and **Father** and **Embracer** ,
 τον δεσποτην των ολων και ποινην και πατερα και περιβολον ,
 and **Who** by **Being All** , **Is The One** , and by **Being One** , **Is** also **The All** ,
 και οντα παντα τον ενα και οντα ενα και τα παντα ,
 for **The Full Complement of Resources** of **All** , **Is One** , and **Is In One** ,
 γαρ το πληρωμα των παντων εστι εν και εν ενι
there being no second of The One , by both **Being One** .
 ου δευτερουντος του ενος , αλλ’ αμφοτερων οντος ενος :
 And for my sake , **O King** ,
 και μοι διατηρησον , ω βασιλευ ,
Keep/Use This Intellect , throughout **The Whole Study** of **The Logos** .
 τουτον τον νουν παρ την ολην πραγματειαν του λογου .
 For if anyone were to attempt to separate **Everything** –
 γαρ εαν τις επιχειρηση χωρισαι τα παντα –
both All which comes to **Light** as **One** and **The One** that **Is The Self/Same** ,
 και δοκουντι εν και του ενος ειναι ταυτον ,
 by taking and applying the term of **All to Multitude/Plurality** ,
 εκδεξαμενος την προσηγοριαν των παντων επι πληθους ,

and not **to The Full Complement of Resources** ,
 ουκ επι πληρωματος ,
 then they destroy **The All** by unbinding/severing **The All** from **The One** ;
 απολεσει το παν λυσας το παν του ενος :
 which is **Impossible** !
 οπερ εστιν αδυνατον .

For **All Must Be One** , if indeed , **One Is** (Parm 137C) ,
 γαρ παντα δει ειναι εν , ει γε εν εστιν ,
 and since there **Is One** that will **Never** cease **Being** (Parm 142B) ,
 και δε εσται εν ουδεποτε παυσεται οντα ,
 in order that **The Full Complement of Resources Never** be dissolved .
 ινα το πληρωμα μη λυθη .

4 By **Seeing** that there are **Many Sources/Fountains in The Earth**
 ιδοις αν πολλας πηγας εν τη γη
 of **Water** and of **Air** that bubble/rise up **from Her Central Parts** ,
 υδατων και αερος αναβρυσσας εν τοις μεσαι μερεσι ,
 and by **Seeing** that there are **The Three Natures of Air , Water and Earth in The Self**
 και ορωμενας τας τρεις φυσεις αερος και υδατος και γης εν τω αυτω
 that depend upon **One (Solar) Root** .
 ηρτημενας εκ μιας ριζης .

From whence , **Self** is **Trusted** (Rep 517C) to **Be The Storehouse/Treasury of All Matter** ;
 οθεν πεπιστευται ειναι ταμειον πασης υλης :
 which both on the one hand , **Gives-forth of The Abundance of Self (Light)** ,
 και μεν αναδιδωσι την χορηγίαν αυτης ,
 and on the other hand , **Receives in Return , Her Hyparxis from Above (The Good)** .
 δε ανταπολαμβάνει την υπαρξιν ανωθεν .

5 For **The Creator** -surely then I mean **The Sun-**
 γαρ ο δημιουργος , δη λεγω ο ηλιος ,
Links-together Heaven and Earth in this way ;
 συναγει ουρανον και γην ουτω ,
 on the one hand , **by Drawing-down The Ousia** ,
 μεν καταγων την ουσίαν ,
 then on the other hand , **by Leading-up The Matter** ;
 δε αναγων την υλην :
 and also **by Collecting-together** (Parm 135D) **All** about **Self** and into **Self** ,
 και ελκων τα παντα περι αυτον και εις αυτον ,
 and from **Himself Gives All** ;
 και απο εαυτου διδους παντα :
 for **Self Freely-Gives His Light** to **All without envy / ill-will** .
 γαρ χαριζεται το φως πασι (Timaeus 29E) αφθονον .
 For it is **Self** , whose **Good Energies** not only **Pervade**
 γαρ εστιν αυτος , ου αγαθαι ενεργειαι ου μονον διηκουσιν
throughout Heaven and Air , but also **throughout Earth** ,
 εν ουρανω και αερι , αλλα και επι γης ,

but also *Pervade down into* to the lowest *depth* and *into* the *bottomless* .
και εις τον κατωτατον βυθον και αβυσσον .
For **The Physical Mass** of **This**
γαρ ο ογκος τουτου
is **The Source** of **The Ousia** of **The** (Invisible) **Light** that *Bestows/Allows Perception* .
εστιν πηγη της ουσιας του φωτος αισθητης .

6 If there **Is** also *A Certain Intelligible Ousia* ,
ει εστι και τις νοητη ουσια ,
then **Self** will be **That** which *Receives The Light* from **This** .
δε αυτης αν ειη ης υποδοχη το φως τουτου .
Thus **The Divine Self Alone Knows** from what **Source Self Subsists** or *Flows* .
δε ο θεος αυτος μονος οιδεν οθεν αυτη συνισταται η επιρρει .
Whereas **The Sun Provides** our *Sight by Being Near* according to **Place** and **Nature** ,
δε ο ηλιος παρεχει ημων ονιν ων εγγυς και τω τοπω και τη φυσει .
And on the one hand , **The Divinity Is In-visible** , for **Self** is **not visible** to us ,
και μεν ο θεος αφανης , μη ορωμενος υφ' ημων ,
whereas on the other hand ,
δε
Self Is Intelligible by *Sagacious-Attentive-Directed Efforts* .
νοουμενος στοχασμω βιαζομενων .
However , **The Sight Provided** by **The Sun** does not involve *Intuitive-Attentive-Aiming* ,
7 δε η θεα τουτου ουκ εστι στοχαζοντος ,
since **The Self Sight Sees** .
αλλ' τη αυτη οψει οραται .
For **The Most-Brilliant Light Shines throughout All**
γαρ λαμπροτατα περιλαμπει παντα
The Over-Lying and The Under-lying Kosmos ;
τον υπερκειμενον και τον υποκειμενον κοσμον :
for **Self** is **Established In The Middle** ,
γαρ ιδρυται μεσος
by wearing The Kosmos as if It were a Crown .
στεφ- τον κοσμον -ανηφορων .
And *just like A Good Charioteer Self Safely Guides The Chariot* of **The Kosmos**
και καθαπερ αγαθος ηνιοχος ασφαλισαμενος το αρμα του κοσμου
and *by Being Bound* to **Himself** ,
και αναδησας εις εαυτον ,
Self will **not** somehow be borne in a disorderly way ;
μη πως φεροιτο ατακτως :
since **His Reins** are **Life** , **Soul** , **Breath** , **Immortality** and **Generation** .
δε αι ηνιαι εισι ζωη και ψυχη και πνευμα και αθανασια και γενεσις .
Therefore , **He** loosens (*The Reins* in order that **The Chariot**) *be Borne* not far from **Himself** ,
ουν αφηκεν φερεσθαι ου πορρωθεν εαυτου ,
but if one must speak **The Truth** , **Self** is *Borne-along Together-with Himself* .
αλλ' ει χρη ειπειν το αληθες , συν εαυτω .

8

And this is **The Way** that *Everything* is **Created** ,
 και τουτον τον τροπον τα παντα δημιουργει ,
 On the one hand , **The Creator Imparts The Eternal Permanence** to **The Immortals** ,
 μεν απονεμων την αιδιον διαμονην τοις αθανatoiς ,
 and **Self Nourishes The Immortal Parts** of **The Kosmos**
 και τρεφωντος τα αθανατα μερη του κοσμου
 with **The Ascending of The Light** of **Himself** ;
 τη ανωφερεια του φωτος εαυτου ,
 as much as is **Sent** from **That One Part** that **Attentively-Gazes** at **Heaven** ,
 οσον αναπεμπει εκ του θατερου μερους του βλεποντος προς ουρανον ,
 whereas on the other hand , with **The Descending Light** of **Himself** ,
 δε τω καταλαμβαλλομενω
Self also **Illumines The Whole Hollow** of **Water** and **Earth** and **Air** ,
 και περιλαμποντι το παν κυτος υδατος και γης και αερος ,
by Vivifying and **by Setting Generation in Motion** ,
 ζωοποιων και ανα- γενεσιν εις -κινων ,
Self also **Transforms** those in these parts of **The Kosmos** ;
 και μεταβολαις τα εν τουτοις μερεσι του κοσμου .
 by **Remaking** and **Reshaping** the living beings into each other in **A Cyclical Way** .
 μεταποιων και μεταμορφων τα ζωα εις αλληλα ελικος τροπον .

9

The Transformation Exchanges one for another ;
 της μεταβολης αντικαταλασσομενης εις αλληλα
 kind for kind and shape for shape ,
 γενη γενων και ειδη ειδων ,
just as He also **Creates in The Creation** of **Great Bodies** .
 καθαπερ και ποιει επι δημιουργων των μεγαλων σωματος .
 For **Transformation** is **Constant** for **Every Body** ,
 γαρ μεταβολη διαμονη παντος σωματος ,
 and on the one hand , **The Transformation** of **Immortals Takes place without** dissolution ,
 και μεν του αθανατου αδιαλυτος ,
 whereas on the other hand , **The Transformation** of mortals **Takes place with** dissolution .
 δε του θνητου μετα διαλυσεως :
This Self is the **Difference between The Immortal to** the mortal
 αυτη εστι η διαφορα του αθανατου προς το θνητον
 and **Between the mortal to The Immortal** .
 και η του θνητου προς το αθανατον .

10A

Therefore just as **The Light** of **Self Is Constant** ,
 δε ωσπερ το φως αυτου πυκνον ,
 so also **Is The Creativity-of-Life** of **Self Constant** ;
 ουτω και η ζωογονια αυτου πυκνη
without-interval in any Place and **with The Full Complement of Resources** .
 αδιαλειπτος τις τω τοπω και τη χορηγια .

10B

For there are also many **Choirs** of **Daimons/Spirits** Around **Self** ,
 γαρ και πολλοι χοροι δαιμονων περι αυτον
 like manifold **Armies** ,
 εοικότες ποικιλοις στρατειαις ,

who dwell together and are not far from **The Immortals** .
οι συνοικοι και εισι ουκ πορρω ενθενδε των αθανατων .
To **Them** is Allotted **The Intermediate Place** (Symposium 202E)

ουτοι λαχοντες την μεταξυ χωραν
Between These ,
τουτων ,
by Overseeing the affairs of human-beings ;
εφορωσι τα των ανθρωπων ,
thus **They Carry-out The Commands** of **The Gods Through Energies** ;
δε τα επιταττομενα των θεων υπο ενεργουσι ,
such as **hurricanes** and **tornadoes** , **changes of air-masses** and **earthquakes** ,
θυελλαις και καταιγισι και πρηστηρσι και μεταβολαις αερος και σεισμοις
and moreover **By famine** and **wars They Requite their impiety** to **The Gods** .
δε ετι λιμοις και πολεμοις αμυνομενοι την ασεβειαν εις θεους .

- 11 For **self impiety** is the greatest **defect** for human-beings in relation to **The Gods** ;
γαρ αυτη η μεγιστη κακια ανθρωποις εις θεους .
for on the one hand , **The Work** of **The Gods Is To Create That** which **Is Good** ,
γαρ μεν θεων ποιειν το ευ
whereas on the other hand , **The Work** of **Human-beings** is **To Do That** which **Is Pious** ,
δε ανθρωπων το ευσεβειν ,
then furthermore **The Work** of **Daimons/Spirits** is **To Do That which Assists The Gods** .
δε δαιμονων το επαμυνειν τοις θεοις .

For **whatever** else human-beings **dare to undertake**
γαρ τα αλλα ανθρωπων τα τολμωμενα υπ'
is either **done** by **missing the mark/wandering** , or **audacity** ,
η πλανη η τολματα
or **compulsion/necessity** -which they call fate- or **ignorance** ,
η αναγκη ην καλουσιν ειμαρμενην η αγνοια :
and in **All** of **these** cases humans are **not-held-accountable** by **The Gods** ,
και παντα ταυτα ανευθυνα παρα θεοις ,
since only **their impiety** comes under **Judgment** .
δε μονη η ασεβεια υποπεπτωκε δικη .

- 12 Surely then **The Sun Is The Preserver** and **Nourisher** of **All The Genera** ;
δη ο ηλιος εστι σωτηρ και τροφευς παντος γενους :
and **just as The Intelligible Kosmos** , **Contains The Perceptible Kosmos** ,
και ωσπερ ο νοητος κοσμος , περιεχων τον αισθητικον κοσμον ,
by Filling The Self Mass with **Manifold Ideas** and **Every Shape** ,
πληροι αυτον ογκον ποικιλαις ιδεαις και παντομορφοις ,
so also does **The Sun Contain Everything** in **The Kosmos** ,
ουτω και ο ηλιος περιεχων τα παντα εν τω κοσμω
by **Giving-Mass** and **Making-Strong All** The **Generations** ,
ογκοι και ισχυροποιει παντων τας γενεσεις ,
but then **Receives** Them when **Their work is done** and **They dissolve/flow-away** .
δε υποδεχεται καμοντων και ρευσαντων .

13

The Choir , or rather Choirs of *The Daimons/Spirits*

ο χορος , δε μαλλον χοροι των δαιμονων
are Arranged under **This : The Sun** ;

εταγη υπο τουτω :

for **These** are many and manifold ,

γαρ ουτοι πολλοι και ποικιλοι ,

by being *Arranged under The Leadership* of **The Starry Planets** ,

τεταγμενοι υπο τη ηγεμονια των αστερων ,

by being-**Equal-in-Number** to **Each** of **These** .

ισαριθμοι εκαστω τουτων .

Therefore by being *Arranged According* to **That** which is **Oblong/Rectangle**

ουν διατεταγμενοι κατα πλινθιδας

They are Stewards to **Each One** of **The Starry Planets** ,

υπηρετουσιν εκαστω των αστερων ,

Their Natures that is to say , *Their Energies* , are **Good** and **deficient** .

τας φυσεις τουτεστι τας ενεργειας , οντες αγαθοι και κακοι .

For **Ousia Is The Energy** of *Daimons/Spirits* .

γαρ ουσια ενεργεια δαιμονος .

Whereas there are some of *Selves* that are blended out of **Good** and out of **deficiency** .

δε εισι τινες αυτων κεκραμενοι εξ αγαθου και κακου .

These *Daimons/Spirits* have obtained by **Allotment**

14

ουτοι κεκληρωμενοι

The Authority Over All of *The Operations* upon **The Earth** ,

την εξ**ουσιαν** των παντων των πραγμα επι γης ,

and *They* are the *Causes* of the turbulence upon **Earth** ,

και εισι αιτιοι των θορυβων επι γης ,

and *They Operate* a variety of **disorders** both *in* common *in* cities and *in* nations ,

και εργαζονται ποικιλην ταραχην και κοινη ταις πολεσι και τοις εθνεσι

and individually *in* the life of each person .

και ιδια εκαστω .

For *They Fashion* and *Pull/Draw* our **Souls** towards *Themselves* ,

γαρ αναπλαττονται και ανθελκουσι ημων τας ψυχας εις εαυτους ,

by *Residing in* our **nerves/sinews** , *in* our **marrow**

εγκαθημενοι ημων νευροις και μυελοις

in our **veins** and **arteries** , and *in* the **self** brain ,

και φλεψι και αρτηριαις και τω αυτω εγκεφαλω ,

by *Penetrating* as far as our **inner-most parts** .

διηκοντες μεχρι αυτων των σπλαγχνων .

For at the time that each one of us comes to **Be** and are given **Soul-breath** ,

15

γαρ εκαστον ημων γενομενον και ψυχωθεντα

The Daimons/Spirits that are *Stewards/Servants* take charge of that aspect of **The Generation** ,

οι δαιμονες υπηρεται παραλαμβανουσι κατ εκεινην την στιγμην της γενεσεως ,

who are *Serving* **Each One** of **The Starry Planets** ;

οι υπεταγησαν εκαστω των αστερων :

for *They change/alter* according to the **point-in-time** ,

γαρ ουτοι εναλλασσονται κατα στιγμην ,

for *These Selves* do not remain **Stationary** , but *Keep Flowing* in a Cycle .

οι αυτοι ουχ επιμενοντες , αλλ' ανακυκλουμενοι .

Therefore *These Spirits* sink/plunge into the two parts of **the soul**

ουν ουτοι δυντες εις τα δυο μερη της ψυχης

without The Logos (*the spirited part* and *the appetitive part*) through the body

αλογα δια του σωματος

by *Each One* *disturbing Self* in relation to *Their Own Energy/Activity* .

εκαστος στροβουσιν αυτην προς την ιδιαν ενεργειαν .

Whereas **The Part of The Soul** that *Possesses The Logos*

δε το μερος της ψυχης λογικον

Stands-Firm Against the unmanageability of *The Spirits* ,

εστηκεν αδεσποτον των δαιμονων ,

by *Remaining-Fit/Able/Adapted* to **The Reception of The God** .

επιτηδειον εις υποδοχην του θεου .

Therefore when **That Part of The Soul** in **The Human-being**

ουν οτω εν τω

that *Possesses The Logos*

λογικω

is **Illumined** by **A Ray of Light** from *The God* by **Way of The Sun**

επιλαμπει ακτις απο του θεου δια του ηλιου ,

-but *All These* are *Few*-

δε παντες ουτοι εισι ολιγοι ,

The Spirits cease to affect *These Few* ;

οι δαιμονες καταργουνται τουτων :

for not one of *The Spirits* nor any one of **The Gods**

γαρ ουτε ουδεις δαιμονων ουτε ουδεν θεων

has any *Power* in relation to **One Ray of The God** .

δυναται προς μιαν ακτινα του θεου .

Whereas *All the other humans* are *led and carried* ,

δε παντες οι αλλοι αγωνται και φερονται

-both their **soul** and their **body**- by *The Spirits* ,

και τας ψυχας και τα σωματα υπο των δαιμονων ,

whose *Energies/Activities* they *love* and *desire* .

τας ενεργειας εκεινων αγαπωντες και στεργοντες :

It is the *love* that does *not* possess **The Logos**

εστιν ερωσ ουκ εχων ο λογον ,

which is *wandering/being misled* and *wanders/misleads* .

ο πλανωμενος και πλανων

Therefore *This* has *The Management* over *All* our affairs upon **The Earth**

ουν ταυτην την διοικησιν πασαν διοικουσι επιγειον

through the *instruments* of our *bodies* .

δι' των οργανων ημετερων σωματος .

Hermes called *This The Management/Administration of Fate* .

Ερμης εκαλεσεν ταυτην την διοικησιν ειμαρμενην .

17

Therefore **The Intelligible Kosmos Depends upon The God**
 ουν ο νοητος κοσμος ηρτηται του θεου
 whereas **The Perceptible Kosmos Depends upon The Intelligible Kosmos** ,
 δε ο αισθητος του νοητου :
 whereas **The Sun Receives The Full Flow of Resources of The Good**
 δε ο ηλιος την επιρροην χορηγεται του αγαθου
From The God Through The Intelligible and Perceptible Kosmos ;
 απο του θεου δια του νοητου και αισθητου κοσμου ,
This Is The Creation/Fabrication .
 τουτεστι της δημιουργιας .
 Whereas there are **The Eight Spheres Around The Sun** ,
 δε εισι αι οκτω σφαιραι περι τον ηλιον ,
that Depend upon This ;
 ηρτημεναι τουτου ,
 and *of which* there is **The Sphere of The Un-wandering Stars** ,
 τε η των απλανων
 and **The Six Planets/Wanderers** ,
 και αι εξ των πλανωμενων
 and **The One (Moon) which encircles The Earth** .
 και η μια περιγειος .
 whereas **The Spirits Depend upon These Spheres** ,
 δε οι δαιμονες ηρτηνται τουτων των σφαιρων ,
 then **human-beings Depend upon The Spirits** .
 δε οι ανθρωποι των δαιμονων :
 And in **This Way Everything** and also **Everyone**
 και ουτω παντα τε και παντες
is Suspended from The God .
 εισιν ηρτημενοι απο του θεου .

18

And on the one hand , **for which Logos** ,
 μεν διο
The God Is The Father of All ,
 ο θεος πατηρ παντων ,
 whereas on the other hand , **The Sun Is The Demiurge/Creator/Fabricator** ;
 δε ο ηλιος δημιουργος :
 whereas **The Kosmos is The Instrument of The Creation/Fabrication** .
 δε ο κοσμος οργανον της δημιουργιας .
 And on the one hand , **The Intelligible Ousia Manages Heaven** ,
 και μεν η νοητη ουσια διοικει ουρανον ,
 whereas **Heaven Manages The Gods** ,
 δε ουρανος θεους ,
 then **The Spirits** that are **Arranged under The Gods Manage** human-beings .
 δε δαιμονες υποτεταγμενοι θεοις διοικουσιν ανθρωπους .
This/Self Is The Army of Gods and Spirits .
 αυτη η στρατια θεων και δαιμονων .

Thus *The God Creates Everything Through These For Himself* ,

δε ο θεος ποιει παντα δια τουτων εαυτω ,
and *All Are Parts* of *The God* ;

και παντα εστιν μορια του θεου :

but if *All* are *Parts* , then *All Are The God* .

δε ει παντα μορια , αρα παντα ο θεος .

Therefore by *Creating Everything* , *Self Creates Himself* ,

ουν ποιων παντα ποιει εαυτον :

and *Self can not Ever cease Creating* ,

και αν ουκ ποτε παυσαιτο ποιων ,

since *Self Is* also *Unceasing* .

επει αυτος και απαυστος .

And *just as The God Possesses no end* ,

και ωσπερ ο θεος εχει ου τελος ,

in this way also The Creation of Self Possesses neither beginning or end .

ουτως η ποιησις αυτου εχει ουδε αρχην η τελος .

11 December 2017

12 August 2026

Concerning **The Experience of A Soul**

περι του παθους ψυχης
under the impediment of the body .
υπο της εμποδιζομενης του σωματος .

1

If , during the performance of **A Harmonic Melody**
ει κατα την επιδειξιν την αρμονιαν μελωδιας
of **Those** who are **Proclaimed** to be **Skilled Musicians** ,
τοις επαγγελλομενοις
Their Good-Will becomes **impeded**
τη προθυμια γενηται εμποδων
under the discordance of the instruments ,
η αναρμοστια των οργανων ,
do **They** still continue sounding **ridiculous** (by playing out of tune) ,
κατα – το επιχειρημα –γελοστον :
or even attribute **the weakness** of the instruments
εξασθενουντων των οργανων
to **Their own impoverishment** ?
προς την χρειαν ,
For **weakness** must be **ridiculed** apart
γαρ επιτω – αναγκη –θαζεσθαι παρα
from **The Contemplations** of **The Musician** .

των θεωρων τον μουσουγον .
For on the one hand , **The Inexhaustible Provides The Art**
γαρ μεν ο ακαματον αποδιδωσι την τεχνην
By The Good Way of Knowledge (**Republic** Book 1 , **342A**) ,
ευγνωμονως ,
whereas on the other hand , **that** which is at **fault** , belongs to **those** that are **weak** .
δε το καταμεμφεται των ασθενες .
For **Thou Are The Divine Musician According to Nature** ,
γαρ ο τοι θεος μουσικος κατα φυσιν
and **According to The Harmony** of **The Songs**
και αρμονιαν των ωδων
not only by **Performing** but also by **Transmitting**
ου μονον εργαζομενος αλλα και παραπεμπων
to **The Highest Degree Possible**

αχρι
The Rhythm of **The Innate Melodies**
τον ρυθμον της οικειας μελωδιας
through The Shared-Portion of **The Instruments** !
κατα μερος των οργανων .
For **The God (The One) Is The Inexhaustible (The Ousia)** .
ο θεος εστιν ακαματος :
For **that** which **gets exhausted is not in Relation to God** .
γαρ το καμνειν ου προς θεου .

2

If at one time one is especially willing to **Compete** in regards to **Music**

ει ποτε μαλιστα θελησαντι εναγωνιζεσθυνασαι περι μουσικην
just like **The Skilled Artisan** ,

ωσπερ τω τεχνιτη
then on the one hand , even now ,

δε μεν αρτι

The Demonstration of **The Knowledge** of **Self** of **The Trumpeters** will be **Produced** ,

την επιδειξιν της επιστημης αυτης σαλπικτων ποιησαμενων ,
and on the other hand , even now

και δε αρτι

The Melodious Instruments of **The Flutists** will **Work** the **Shrill** of the **Song** ,

τοις μελικοις οργανοις αυλητων εργασαμενων το λιγυρον της ωδης ,
then there are also **Those Accomplished** in **The Dance**

δε και των επιτελουντων την μολπην
of **The Melody** to the **reed/Flute** and **plectrum/Guitar** ,

της μελωδιας καλαμω και πληκτρω ,

so that one must **not** attribute **the breath** as '**the cause**' of **The Music** ,

τις ου αναπεμπεται τω πνευματι την αιτιαν του μουσικου ,

for one must attribute **The Cause** to **That** which **Is Superior** ,

τις αναπεμπεται την αιτιαν τω κρειττονι ,

thus on the one hand , it is **Clear** that **That** must be given to **That** which **Is Revered** ,

αλλα μεν προπον τω αποδιδωσι το σεβας ,

whereas on the other hand , **the unsoundness** of **the instrument** is **at fault** ,

δε την σαθροτητα του οργανου καταμεμφεται ,

surely then , because **Those** that **Are Most Beautiful Stand Opposed to impediments** ,

δη οτι τοις μαλιστα καλοις κατεστη εμποδων ,

and on the one hand , **The One** who **Makes Music is Related to The Melodious** ,

μεν τω μουσουργω προς την μελωδιαν ,

while on the other hand , **those** who hear **the shrill** of **The Song** are **Carried away** !

δε των ακροατων την λιγυραν ωδην συλησασα .

3

Thus in this way also concerning **the weakness** of our **body** ,

δε ουτωςι και περι της ασθeneias ημων το σωμα

one must not **favor** **the theories** that **find fault** with **The Art** ;

τις μη χαριν των θεωρων καταμεμνηται την τεχνην :

for **That** which belongs to **Our Genus** **Is** held **In a Revered Way** ,

το ημετερον γενοσ εστι ευευσεβως ,

since on the one hand , **Self** must be **Recognized** as

αλλα μεν γινωσκετω ως

The Inexhaustible Breath of **The God** .

ακματον πνευμα ο θεος .

For **Self** belongs to **The Musical God According to Nature** ,

γαρ τοι υπαρχων ο μουσικος θεος κατα φυσιν ,

and not only **Works The Harmony** of **The Songs** in **The All** ,

και ου μονον εργαζομενος αρμονιαν των ωδων εν τω παντι ,

but also *Transmits by portion as far as* the instruments
 αλλά και παραπεμπών κατά μέρος αχρι των οργάνων
The Rhythm (Republic 400D-401D) of The Innate Melodies .
 τον ρυθμόν της οικείας μελωδίας ,
 Thus **Self Is Inexhaustible** ,
 δε εστιν ακμάτος ,
 and **Is Always In The Same Way by Being in Possession** of **The Innate Knowledge** ,
 και αει ωσαυτως έχων της οικείας επιστημης ,
 since **She Pervades Throughout Those** that are in a **State of Good-Daimonship** ,
 δε διηνεκης ταις ευδαιμονίας (Happiness) ,
 thus **Self Is Blended Throughout All Their Self Good-Works** .
 δε κεχρημένος δια παντος ταις αυταις ευεργεσιαις .
 Whereas it is especially **the innate lack/defect** of **the complexity** of **matter** that
 4 δε ει μαλιστα η χρεια την ποικιλίαν της υλης
The Demiurgos/Artisan ; Efficiency Himself could not submit to being **Perfected** . . .
 τω δημιουργώ Φειδία τω ουκ υπηκουσεν προς εντελη . . .
 Take notice then , if at one time
 τοιάρουν ποτε
The Self Musician Is Self-Sufficient According to Power ,
 ο αυτος μουσουργος διηρκεσε κατα δυναμιν ,
 then we must not refer **the blame** to **Self** ,
 μη αναφερων την αιτιαν εις αυτον ,
 since we must refer **the fault** to **the weakness** of **the string** ,
 δε καταμεμφόμεθα την ασθενειαν της χορδης ,
 because surely then **The Tone/Note/Pitch/Tension has been loosened/lowered** ,
 οτι δη τον τονον υποχαλασασα
 thus **hiding/losing The Rhythm** of **Good Music** .
 ηφανισεν τον ρυθμόν της ευμουσίας .
 Therefore surely then **the symptom/mishap** that has come to be concerning **the instrument**
 5 αλλα δη του συμπτώματος γεγεννημένου περι το οργανον
 cannot ever be **blamed** on **The Musician** ,
 ουδεις ποτε ητιασατο τον μουσουργον ,
 since **to whatever degree the organ** has **fallen-short** ,
 αλλ' οσωπερ το οργανον εκακισε ,
to this degree also at that time **The Musician**
 τοσουτω οποτε τον μουσουργον
 often **Increases** the falling of the tempo in relation to **The Tone** ;
 πολλακις ηυξησεν εμπεσουσης της κρουσεως προς τον τονον :
 so that **More** of **Those who Hear** may be **Led-up** to **That Love** of **The Musician** .
 και πλειονα οι ακροαται αναφέρονται εις εκεινον τον ερωτα τον μουσουργον .
 And so , **that accusation/censure cannot** be Equally/Similarly maintained in regards to **Self** !
 και την αιτιασιν ουκ ομως εσχον κατ' αυτου .
 And in turn , **O Most Honored Ones** ; may **Our Lyre** be **Harmonized In This Way**
 και παλιν , ω τιμιωτατοι ημεις λυραν εναρμολογασθαι ουτω
 to **The Innate Musician Within (Phaedrus 279B)** .
 τω την οικειαν μουσουργω ενδον .

Surely then thus **I See** that in the case of **Certain Artisans**
 δη αλλα ορω των τινα τεχνιτων
 there are even **Separate Energies** in regards to **the lyre** ,
 και χωρις ενεργειας κατα της λυραν ,
 if ever **the subject** be **Prepared** in relation to a **Noble-Nature** ,
 ει ποτε υποθεσιν ειη παρεσκευασμενος προς μεγαλοφυη
 just as **the instrument** is often **Put to Use** by **Self**
 ωσπερ οργανω πολλακις κεχρημενον αυτω
 and **the strings** of the lyre are **En-Harmonized** by means of **Some Ineffable Care** ,
 και της νευρας την λυραν εναρμολογημενον δι' την απορρυντων θεραπειαν ,
 since **that** which is **deficient** would put those who hear
 ως το χρειωδες αν θεμενου οι ακροατοι
 in a state of super-amazement in regards to **That** which is **Befitting** of **Nobel-Mind** .
 υπερεκπληττοινοτο εις το μεγαλοπρεπες .
 Surely then on the one hand , so it is said that during the competition of a certain **Minstrel** ,
 δη μεν και λεγεται ως διαγωνιζομενου τινος τεχνιτου κιθαρωδιαν ,
the strings were **broken** by **The Better** ;
 της νευρας ραγεισης υπο του κρειττονος
 such as by **The God** who **Presides Over** musical productions ,
 τον θεον εφορον μουσουργιας της ,
 -while **Possessing A Good-Disposition-**
 εχοντα ευμενη
 while **Presiding Over** the productions of **The Minstrel**
 εναγωνιον ποιουμενω την κιθαρωδιαν
 since **the breaking** of **the string** had come to be an **impediment**
 επειδη ραγισα η νευρα γεγενηται εμποδιον
 for the sake of **The Contest** for **Self**
 προς της αθλησεως αυτω
 and for **The Fulfillment** and for **The Providing** of **The Good-Will** for **Self**
 . . . το ανεπληρωσεν και παρεσχε την χαριν αυτω
 and for **The Good-Repute Due** to this event .
 και της ευδοκιμησης
 For on the one hand , **According to The Providence** of **The Better**
 γαρ μεν κατα προνοια του κρειττονος
 a **Cicada** settled in the **Place** of **the string** for **Self** ,
 τεττιγα επιζονοντα αντι της νευρας αυτω
 in order to **Fulfill the loss** of **that member** ,
 αναπληρουν το μελος ,
 and in order to **Guard/Protect/Secure The Place** of **the string** ,
 και φυλαττειν την χωραν της νευρας ,
 thus on the other hand , **the distress** of **The Minstrel**
 δε της λυπης τον κιθαρωδον
 was kept in check through **The Healing** of **the loss** of **the string**
 παυσσαμενον τη ιασει της νευρας
 while carrying-away **The Good-Repute** of **The Victory** .
 εσχηκεναι την ευδοκιμησιν της νικης .

O Most Honored-Ones , therefore **I** perceive that **Self** also experiences in this way .
 7A ω τιμιωτατοι ουν αισθανομαι αυτος και πασχειν ουτως .
 For on the one hand , it is **Reasonable** that the weakness be confessed *at this moment* ,
 γαρ μεν εοικα την ασθeneian καθωμολογησα αρτι ,
 and since **I** will be disposed in a weak way *before long* ,
 και διακεισθαι αρρωστως προ βραχεος ,
 just as on the other hand , *there is being Cultivated* within **The Power** of **The Better** ,
 ωσπερ δε μουσουργησειν εν δυναμει του κρειττονος
The Melody concerning **The King**
 της μελωδιας περι τον βασιλεα
 in order that **It** may **Be Brought to Perfection In A Gentle Way** .
 αναπληρωθεισης προσηνωσ .

For **That** very **Logos** the limit of **The Beneficial Aid**
 7B τοιγαρτοι το περας της ωφελειας
 will be **The Good Repute** of **The King** ,
 εσται ευκλεια βασιλεων ,
 and from **These Reversals/Trophies** will arise **The Eagerness** of **The Logos** .
 και εκ των εκεινων τροπαιων η προθυμια του λογου .
 Surely then , let us go on ! For **The God Wills This** !
 δη ιωμεν αγε : γαρ ο θεος βουλεται τουτο :
 Surely then we must hurry up ; for **The Musician** wills **This** ,
 δη σπευσωμεν αγε : γαρ ο μουσουργος θελει τουτο ,
 and the lyre is *Harmonized in Relation to This* :
 και την λυραν ηρμοσται προς τουτο :
 and **The Melody** that **The Musician** makes
 και μελω— ο μουσουργος —δησει
 will sound **Sweeter-Clearer** , and **More-Gentle** ,
 μουσουργησει λιγυρωτερον , και προσηνεστερα ,
 in so far as **The Song** contains **The Counsel** intended for **Those** that are **Greater** .
 οσωπερ την ωδην εχει της υποθηκης τα μειζονα .

Therefore seeing that for **Self** the lyre is especially *Harmonized* for **Kings** ,
 8 ουν επειδη αυτω της λυρας τα μαλιστα ενηρμοσται εις βασιλεας ,
 and contains **The Tone/Pitch/Strain** intended for **Those** that are being **Praised** ,
 και εχει τον τονον των εγκωμιων ,
 and also contains **Royal Praise** within **Its Scope/Aim** ,
 και βασιλικους επαινους εις τον σκοπον ,
 in **The First Place** by *Awakening Himself*
 πρωτον διηγειρε εαυτον
 to **The Highest King** of **Wholes** —**The Good God**—
 εις τον υπατον βασιλεα των ολων αγαθον θεον ,
 and beginning from **That Source** of **The Song**
 και αρξομενος υψοθεν της ωδης
 to *Arrange* in *Second Place*
 ταξει δευτερα

Those that exist *in the Relation of an Image* of *That Source*

τους προς κατ' εικονα εκεινου

by *possessing Her Descending Powerful-Support* ;

εχοντας την καταβαινει σκηπτουχιαν :

seeing that *The Love* from *That Source* for *The Kingly Selves*

επειδη το φιλον υψοθεν τοις βασιλευσι αυτοις

also *Comes down according to The Intervals* of *The Song* ,

και καθηκειν κατα τα βαθμον της ωδης ,

and from which *Source The Victory* is accomplished for *Selves* ,

και οθενπερ της νικης πεπρυτανευται αυτοις ,

and from *That Source* shall *The Hopes* be *Led-forth* in *Regular Succession* .

και εκειθεν των ελπιδων τα παραγεσθαι κατ' ακολουθιαν .

Now then let *The Musician* be *Led-Back* to *The Great Royal God* of *Wholes* ,

9 τοιουν ο μουσουγος ηκετω προς τον μεγιστον βασιλεα θεον των ολων ,

who *Is* on the one hand , *Immortal/Deathless* and *Eternal*

ος εστι μεν αθανατος τε και αιδιος

by *Possessing The Rule* over *All* from *Eternity* ,

εχων το κρατος δια παντος εξ αιδιου ,

and who *Is* on the other hand , *The First Beautiful-Victor* ,

δε πρωτον καλλινικος ,

from whom *All The Victories* will be granted to *Those* who follow in *Due Order* .

αφ' ου πασαι αι νικαι φερονται τους εξης .

[The Recurrent Dream of Socrates , *Phaedo* 60E]

Now then *The Logos Proceeds-down* to us ;

10 τοιουν ο λογος καταβαινει ημιν

to *Those who Praise These* ,

επι τους επαινους τουτων ,

and *Speeds-on*

και επειγεται

to *Those Kings* who *Preside-over The Common Safety* and *Peace* ,

προς τους βασιλεας πρυτανεις της κοινης ασφαλειας και ειρηνης ,

who have from *Antiquity* been *Provided The Height* of *Excellence* from *The Supreme God* ,

οις κε— παλαι το μαλιστα κυρος —κορυφωται παρα του κρειττονος θεου ,

who *Preside-over The Victory* at *The Right-hand* of *That God* ,

οις πεπρυτανευται η νικη προς της δεξιας εκεινου ,

whose *Prizes* have been *Prepared even Before* by *Their Excellence* in *Battles* ,

οις τα βραβεια προευντρεπισται και προ της αρρωστιας εν πολεμοις ,

whose *Trophies* have been *Established even Before* to the intertwining (of *Battle*) ,

ων τα τροπαια ισταται και προ της συμπλοκης ,

who are *not only Arranged-together-with That* which *Rules*

οις ου μονον συντετακται το βασιλειειν

but are also *Arranged-together-with That* which is *Best/Excellent* ,

αλλα και το αριστεειν ,

Those who thus expel the barbarian *even Before* to *Their* moving-forth (to *Battle*) .

ους εκπληττεται το βαρβαρον και προ της κινησεως .

Concerning The Good/Advantageous Logos and Praise of The Supreme King .

- 11 περι ευφημίας και εγκωμιον του κρειττονος βασιλεως .
Thus **The Logos Speeds-on to The Beginnings** in order that **Self** may **dissolve The End** ,
αλλα ο λογος σπειδει εις τας αρχας καταλυσαι το τερμα ,
and **Speeds-on to The Good Logos of The Supreme King** ,
και εις ευφημιαν του κρειττονος ,
seeing that thus **Those** who **Preside as Justices** of **The Peace** of **The Holiest Kings**
επειτα δε των βραβευντων ειρηνην των θειοτατων βασιλεων
also **Terminate The Logos** for us .
και περατωσαι τον λογον ημιν .
For **just as** we **Begin The Power** from **Above** as **Issuing from The Supreme King** ,
γαρ ωσπερ ηρξαμεθα της δυναμεως ανω εκ του κρειττονος ,
so also in turn , do we attribute **The Supreme Limit/End** to **Self** .
ουτως παλιν αντανakλασομεν το κρειττον το περας εις αυτο .
For **just as The Self Sun** , by being **The Nurturer** of **All** that **Blooms/Blossoms** ,
γαρ ωσπερ ο αυτος ηλιος , ων τροφιος παντων των βλαστηματων ,
First Lifts-up to Gather The First Fruits of the produce ,
πρωτος ανασχων καρπουται τας απαρχας των καρπων
by Using His Rays as if they were Mighty Hands ,
χρωμενος ταις ακτισι ωσπερ μεγισταις χερσι
to **Pluck-off The Sweetest Ambrosia** from **The Blooms** for **Self** ,
εις αποδρεψιν τα αμβροσιωδεστατα των φυτων αυτω ,
surely then **so also in the same way** for us ,
δη και ουτω ημιν ,
for having received into our **Souls** (for **These** are also **Super-Heavenly Blooms**)
δεξαμενοις εις τα ημετερα των ψυχων ταυτην και υπερουρανια φυτα
The Stream of The Wisdom of **That God** ,
την απορροϊαν της σοφιας εκεινου ,
we must **Use in turn All The Good Logos** of **The Soul** that **Bloom** in **Us** ,
καταχρωμενοις παλιν απασαν τα ευφημιας της την βλαστην ημιν ,
which **Self** has **Rained-down** to **Self** . . .
ης αυτος επομβρησει εις αυτος . . .
Therefore on the one hand , it is **Proper** to **Offer-up The Good Logos**
12 ουν μεν πρεπει αναφερεσθαι την ευφημιαν
to **The All-Uncontaminated God** , to **The Father** of our **Souls** ,
πανακηρατω θεω , τω πατρι των ημετερων ψυχων ,
from countless mouths and voices , **even if** they are not worthy to speak ,
προς μυριων στοματων και φωνων , καν ει εστιν ου αξιαν προς ειπειν ,
by not being equal to the task to speak .
ουκ οντας εφαιμιλλους τω λεγειν .
For neither are the newly-born able to sing to their **Father** in a worthy way ,
γαρ ουδε οντες οι αρτιγενεις εχουσι υμνειν προς τον πατερα αξιαν ,
whereas on the other hand , **Selves** act **Properly** when they **Offer-up**
δε αυτοις πρεποντως αποδιδοασι
Those Fellow-feelings which **They** also have in **Their Power** .
τα συγγνωμην και εχουσιν ενταυθα κατα δυναμιν .

Since **This Self** is more **Good-Repute** for **The God** ;
 δε τουτο αυτο μαλλον ευκλεια τω θεω ,
 for **The Self** is even **Greater** than **The Praise** of the children of **Himself** .
 το αυτον ειναι μειζονα του επαινου των γεννηματων εαυτου :
 And **The Beginnings** and **The Middles** and **The End** of **The Good Logos** Agree
 και τα προοιμια και μεσοτητα και τελος των ευφημιων ομολογειν
 that **The Father** is **Unlimited-In-Power** and **Unlimited-In-Boundary** in regards to **His Care** .
 τον πατερα ειναι το απειροδυναμον και απειροτερμονα και την χαριν .
 Therefore **They** are also in this way for **Kings** ,
 13 δε τα και ουτως βασιλεως
 for **They Bring Forth Blooms** for us human-beings ,
 γαρ φυσει ημιν τοις ανθρωποις ,
 just as **The Beginnings** , **Middles** and **End** of **The Good Logos**
 ωσπερ τα ενεστιν της ευφημιας
 happen to **Spring Forth** from **That Source** .
 τυγχανουσι εκγονοις απ' εκεινου .
 Thus one must ask for **The Forbearance/Fellow-feelings** of **The Good Logos** ,
 δε αιτητεον τα συγγωμης της ,
 especially if **These Gifts** are **Granted** by **The Father** even before the children ask .
 μαλιστα ει ταυτα τα τυγχανει παρα του πατρος και προ τα τεκνα της αιτησεως :
Just as the newly-born-children and their newly-generated image
 ωσπερ τους αρτιτοκους και αρτιγενεις εικος
 are not only incapable to turn-away from **The Care** of **The Father** ,
 εστιν οπως αδυναμιας αποστρεφεσθαι της χαριν τον πατερα ,
 but are also incapable of rejoicing of **His Recognition** ,
 αλλα και επι χαιρειν της επιγνωσεως ,
so also then we . . . are unable to rejoice and recognize
 ηπερ δε ημας . . .
The Intuitive-Knowledge of **The All Presiding-over All Life** ,
 η γνωσις του παντος πρυτανευει πασι ζων ,
so also then for **The Good Logos** which **God Bestowed** to us .
 14A και δε την ευφημιαν ην θεον εδωρησατο εις ημιν .
 For **The Good Belongs to God** and **Is Ever-Shining** ,
 γαρ ο αγαθος υπαρχων θεος και αιφεγγης ,
 by also **Possessing In Himself The Limit** of **His Innate Most-Excellent-Glory** ,
 και εχων εν εαυτω το περας της οικειας αριπρεπειας ,
 and thus by **Being Immortal** ,
 δε ων αθανατος ,
 and by **Containing The Ever-Lasting Allotment In Himself** ,
 και περιεχων την ατελευτητον ληξιν εν εαυτω ,
 and by **The Ever-Flowing Energy** from **That Source** ,
 και της αενναος ενεργειας απο εκεισε
He also Provides throughout All This Kosmos ,
 και παρεχων δια παντος τονδε τον κοσμος ,
The All-Curative-Preservative Announcement of The Good Logos (Tim 4B) . . .
 την διασωστικην επαγγελιαν ευφημιαν . . .

Therefore , **In That Place** , there is **no difference** in relation to **Each Other** ,
 14B ουν εκεισε εστιν ουκ διαφορα προς αλληλους ,
 since **In That Place** , there is **no inconsistency** , by **All Being** of **One Mind** ,
 αλλα εκεισε εστι ουκ το αλλοπροσαλλον , αλλα παντες εν φρονουσιν ,
 since there **Is One Fore-Knowledge/Providence** for **All** ,
 δε μια προγνωσις παντων ,
One Intellect for Selves , of The Father !
 εις νους αυτοις , ο πατηρ ,
One Perception Functioning Throughout **Selves** ;
 μια αισθησις εργαζομενη δι' αυτων :
 for **That Love Charm** that **Pervades Throughout One-Another Is The Self/Same** ,
 γαρ το ερωσ φιλτρον εις αλληλους ο αυτος ,
One Harmony Functioning Throughout All Selves (Republic 443-444) .
 μιαν αρμονιαν εργαζομενος των παντων .

Surely then on the one hand , let us **Offer-up The Good Logos** in this way to **The God** ;
 15 δη μεν ευφημησωμεν ουτω τον θεον :
 but surely then let us also **Descend** from **That Source**
 αλλα δη και καταβαινομεν παρ' εκεινου
 to **Those Kings** who have **Received The Scepters** .
 επι τους δεξαμενους τα σκηπτρα .
 For we must **Begin** from **Those Kings**
 γαρ δει αρξαμενους απο των βασιλεων
 and from **These Kings Practice/Exercise Ourselves**
 και απο τουτων ασκουμενους εαυτους
 so that we can already be **Accustomed** and be **Exercised**
 ηδη συνεθιζειν και γυμναζειν
 for **The Praise** and for **The Reverence In Relation to That** which **Is Superior** .
 εις εγκωμια και εις την ευσεβειαν προς το κρειττον .
 And on the one hand , from **This** , **The Good Logos** of **The First Cause** must be **Practiced** ,
 και μεν απο τουτου της ευφημιας την πρωτην καταρχην ενασκειν ,
 whereas on the other hand , through **This** , **The Practice** must be **Exercised** ,
 δε δια τουτου την ασκησιν γυμναζειν ,
 in order that **The Exercise of The Reverence in Relation to The God**
 ινα η γυμνασια της ευσεβειας προς τον θεον
 and **The Good Logos In Relation to The Kings** may **Be** in **Us** .
 και η ευφημια προς τους βασιλεας η εν ημιν .

For we must **Offer-up The Compensations/Repayments/Requitals** to **These Divinities** ,
 16 γαρ δει αποδιδοναι τας αμοιβας τουτοις ,
 who have **Unfolded Such A Good Season of Peace** for **Us (Republic 473-474)** .
 απλωσασι τοσαυτης ευετηριαν ειρηνης ημιν .
 Therefore **The Excellence of The Name of The King Can only Preside-over Peace** ;
 δε αρετη τουνομα βασιλεως μονον βραβευει ειρηνην :
 and since **only Through This King Can Peace Be Expressed** ;
 και γαρ δια τουτο βασιλευς ειρηται ,

seeing that **This Kingdom Belongs** to **Those** who have embarked upon
 επιδη τη βασιλεια ταις κατεπεμβαίνει
The Apex/Hyparxis/Summit/Zenith/Height of Excellence (**Theatetus 173C**) ,
 κορυφαιοτητι ,
 and *Through* **The Logos** to The Rule of **Peace** ;
 του λογου εις του κρατει ειρηνην :
 and indeed because of **The Nature** of **The Kingdom** to *Excel-over* **that** which is **barbaric** :
 και γε οτι πεφυκε της βασιλειας υπερεχειν της βαρβαρικης :
 so that **The Name** is also *The Symbol* of **Peace** .
 ωστε τουνομα εστιν και συμβολον ειρηνης .
 For which **Logos** *the nature who* is at **war** often and immediately raises accusations
 τοιγαρτοι τον πεφυκεν πολεμιον πολλακις και ευθυς αναστελλειν επηγοριαν
 against **The King/Queen** .
 βασιλεως .
 But certainly , even **The Statues** of **This King/Queen**
 αλλα μην και οι ανδριαντες τουτου
 especially happen to be **Harbors of Peace**
 μαλιστα τυγχανουσιν οι ορμοι ειρηνης
 for those tossed about by storms (**2nd Alcibiades 151** , **Odyssey** Book 10 . **46-**) ;
 τοις χειμαζομενοις ;
 whereas even now *Only* **The Images** of **The King**
 δε ηδη μονη εικων βασιλεως
Effectively Bring to Light (Like a **Beacon**) **The Victory**
 ενηργησε φανεισα την νικην
 and **That** which is both **Fearless** and **Invulnerable**
 και το τε ατρομον και ατρωτον
 will **Investigate/Explore** for **Those** that are **Its Inhabitants** (**Parm Poem Frag 1**).
 προξενησε τοις ενοικουσιν .
 [[such as “**The Calm Heart of Well-Rounded-Truth**” jfb]]
 οιον ατρεμες ητορ ευκυκλεος αληθειης

4 January 2018
 16 August 2026

The Conclusion of The Definitions of Asklepios/The Healer to King Ammon

- Tat/Thoth/Hermes:** Then if **Thou** brings to **Mind** , O **King** ,
δε ει νοεις , ω βασιλευ ,
that **disembodied images** of **bodies** also exist .
ασωματα ειδωλα σωμάτων και εστιν .
- King Ammon:** What **Kind** ? (said The King) .
Ποια ; εφη ο βασιλευς .
- Tat:** Does it not appear to **Thee** that **the appearances in mirrors** are **disembodied** ?
ου δοκει σοι Τα φαινόμενα εν τοις εσοπτροις ειναι ασωματα ;
- King Ammon :** It **has** to **Be in this way** , O **Tat** . (said The King) .
εχει Ουτως , Ο Τατ , ειπεν ο βασιλευς .
- Tat:** Then there are also other examples of the **incorporeal** ; for instance ,
δε Εστι και αλλα ασωματα : οιον
does it not appear to **Thee** that there are **The Incorporeal Ideas** , which come to **Light**
ου δοκουσι σοι ειναι αι ασωματοι ιδεαι , φαινονται
not only by **Being** in the **bodies** of **Those** that are **Ensouled** ,
ου μονον ουσια εν σωμασι των εμψυχων ,
since **They** also **Exist** in the **bodies** that are **not ensouled** ?
αλλα και των αψυχων ;
- King Ammon:** **Thou Speaks Well** , O **Tat** .
λεγεις Ευ , ω Τατ .
- Tat:** **In this way Are The Incorporeal Reflected in Relation to the corporeal** ,
ουτως εισι των ασωμάτων αντανακλασεις προς τα σωματα
and **the corporeal in Relation to The Incorporeal** ,
και των σωμάτων προς τα ασωματα ,
which is also The Way The Intelligible Kosmos Is Reflected in Relation to The Perceptible ,
τουτεστι τον νοητον κοσμον προς του αισθητου ,
and **The Perceptible in Relation to The Intelligible Kosmos** .
και τον αισθητον προς του νοητου κοσμου .
For which **Logos** , O **King** , **The Gloriously Divine Images are Worshiped** ,
διο , ω βασιλευ , τα αγαλματα προσκυνει ,
since Selves also **Contain Ideas From The Intelligible Kosmos** .
ως αυτα και εχοντα ιδεας απο του νοητου κοσμου .
Therefore , **The King while Rising-up Said** :
ουν ο βασιλευς εξαναστας εφη :
- King Ammon :** **The Hour/Moment/Time** , O **Prophet** ,
Ωρα , ω προφητα ,
Concerning The Care of foreign-guests has come to Be .
περι την επιμελειαν των ξενων εστιν γενεσθαι :
- Whereas in **The Later Hours We** will **Speak** of **The Next Subjects** about **The Gods** .
δε τη επιουση θεολογη— των εξης περι —σομεν .

13 December 2017

25 August 2026

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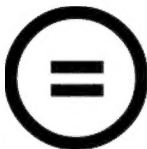
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